

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY, J. W. POWELL, DIRECTOR

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OMAHA AND PONKA LETTERS

BY

JAMES OWEN DORSEY



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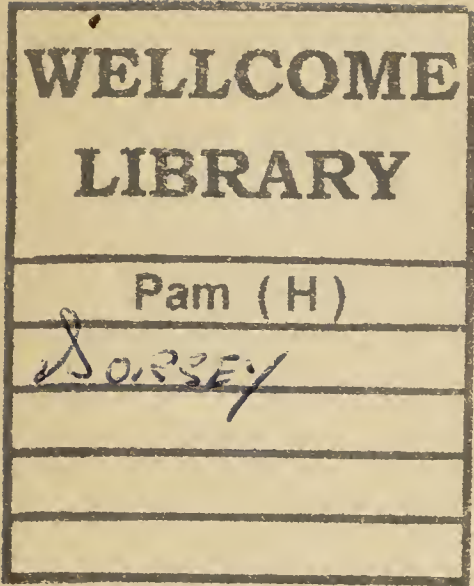
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BUREAU OF ETHNOLOGY, J. W. POWELL, DIRECTOR

[Bulletin II.]

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OMAHA AND PONKA LETTERS.

By J. OWEN DORSEY.

INTRODUCTION.

Since 1872, it has been the good fortune of the author to record two hundred and thirty-eight letters (epistles) in the Čegiha, which is the language spoken by the Omaha and Ponka tribes of North American Indians.

One hundred and sixty-one of these letters, with numerous myths, legends, and historical papers, appear in "Contributions to North American Ethnology. Vol. VI. The Čegiha language. Myths, Stories, and Letters;" and it has been decided to publish the rest of the letters in the present form.

It is thought that the accompanying texts will be found interesting, not only because of their linguistic value, but also on account of their sociologic references.

EXPLANATION OF CHARACTERS OCCURRING IN THE TEXTS.

a	as in <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i> .
a ⁿ +	a prolonged nasalized <i>a</i> .
‘a	an initially exploded <i>a</i> .
‘a ⁿ	a nasalized ‘ <i>a</i> .
ǎ	nearly as <i>a</i> in <i>what</i> , and <i>o</i> in <i>hot</i> ; German, <i>man sagt</i> .
‘ǎ	an initially exploded ǎ, as in wës‘ǎ, <i>snake</i> .
ǎ ⁿ	a nasalized ǎ.
ä	as in <i>hat</i> .
b	as in <i>be</i> , <i>rub</i> .
c	as <i>sh</i> in <i>shall</i> .
o	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic. Occurs before <i>n</i> in Čegiha and before <i>n</i> and <i>r</i> in Țwiwere.
ç	as <i>th</i> in <i>thin</i> (not used in Čegiha). A Țwiwere sound.
ð	a medial <i>th</i> or <i>ç</i> (not heard in Čegiha). A Țwiwere sound. Not synthetic.
ç	as <i>th</i> in <i>then</i> , <i>the</i> . See <i>r</i> .

d	as in <i>do</i> ; German, <i>das</i> ; French, <i>de</i> . Used in Čegiha. See <i>r</i> .
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
‘e	an initially exploded <i>e</i> .
ě	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
‘ě	an initially exploded <i>ě</i> , as in i ⁿ ‘ě, <i>stone</i> ; ukit‘ě, <i>enemy, joint</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
h	(Dakota letter) as German <i>ch</i> in <i>‘ach</i> . See <i>q</i> .
q	(Pawnee sound) an evanescent <i>h</i> , a slight “puff” after a vowel.
i	as in <i>pique, machine</i> ; German, <i>ihn</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
‘i	an initially exploded <i>i</i> .
i ⁿ	a nasalized <i>i</i> .
i ⁿ +	a prolonged nasalized <i>i</i> .
‘i ⁿ	a nasalized ‘ <i>i</i> .
ĩ	as in <i>pin</i> ; German, <i>will</i> .
ĩ ⁿ	a nasalized <i>ĩ</i> .
j	as <i>z</i> in <i>azure</i> ; <i>j</i> as in French, <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
ḱ	a medial <i>k</i> (between <i>k</i> and <i>g</i>). Modified initially; not synthetic.
k’	an exploded <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nun</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
ñ	as <i>ng</i> in <i>sing, singer</i> . In Čoiwere it is often used when <i>not</i> followed by a <i>k</i> -mute.
p	as in <i>pipe</i> .
ḍ	a medial <i>p</i> (between <i>p</i> and <i>b</i>). Modified initially; not synthetic.
p’	an exploded <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> . Not used in Čegiha. A synthetic sound in Čoiwere and Winnebago.
s	as in <i>so</i> . Corresponds to the Čoiwere <i>ç</i> .
s	a medial <i>s</i> (between <i>s</i> and <i>z</i>). Modified initially; not synthetic. Occurs before <i>n</i> .
t	as in <i>touch</i> .
ṭ	a medial <i>t</i> (between <i>t</i> and <i>d</i>). Modified initially; not synthetic.
t’	an exploded <i>t</i> .
u	as in <i>rule</i> , or as <i>oo</i> in <i>tool</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
‘u	an initially exploded <i>u</i> .
u ⁿ	a nasalized <i>u</i> ; rare in Čegiha, common in Čoiwere.
u ⁿ +	a prolonged nasalized <i>u</i> .

‘u ⁿ	a nasalized ‘u; rare in ɕegiha, common in ɕɔiwere.
ũ	as in <i>pull</i> , <i>full</i> , or as <i>oo</i> in <i>foot</i> ; German, <i>und</i> .
ũ ⁿ	a nasalized ũ; rare in ɕegiha, common in ɕɔiwere.
ii	an umlaut, as in German, <i>über</i> . Common in Kansa and Osage; not used in ɕegiha.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . The sonant of <i>q</i> .
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
tc	as <i>ch</i> in <i>church</i> , and <i>c</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ɕɔ	a medial <i>ch</i> (or <i>tc</i>), i. e. a sound between <i>tc</i> and <i>dj</i> (<i>tsh</i> and <i>dzh</i>). Modified initially; not synthetic. Common in ɕɔiwere and Osage; not used in ɕegiha.
tc’	an exploded <i>tc</i> .
ai	as in <i>aisle</i> .
au	as <i>ow</i> in <i>how</i> , <i>cow</i> ; German, <i>Haus</i> .

Every syllable ends in a vowel, pure or nasalized. When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Almost every sound described in this list can be prolonged. When the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the texts are usually interjections.

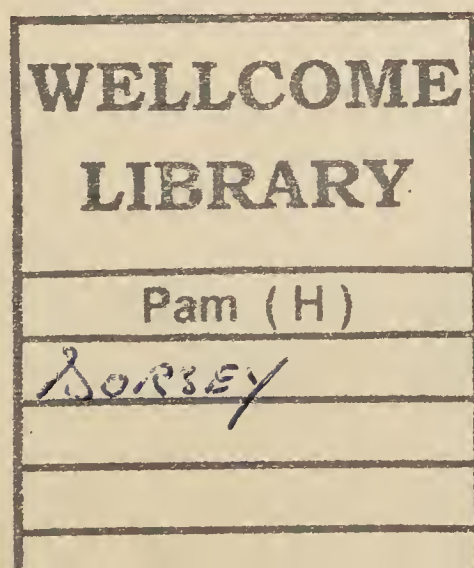
ABBREVIATIONS.

The following abbreviations are used in the notes and interlinear translations :

F. Frank La Flèche, jr.	st.	sitting.
G. George Miller.	std.	standing.
J. Joseph La Flèche.	lg.	long.
L. Louis Sanssouci.	recl.	reclining.
W. Wadjepa (Samuel Fremont).	mv.	moving.
sub. subject.	an.	animate.
ob. object.	in.	inanimate.
col. collective.	pl.	plural.

Brackets mark superfluous additions to the texts.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.



OMAHA AND PONKA LETTERS.

HEQAGA SABĚ TO H. G. NICHOLS.

Wakan'da aká níaci^{n'}ga waqpáni da^{n'}bai xǐ, ɕa'éɕai xǐ,
Wakanda the sub. person poor sees him when, pities him when,
uíɕa^{n'}i, ecé. Ádaⁿ níaci^{n'}ga ukéɕiⁿ bɕi^{n'} éde ca^{n'} Wakan'da údaⁿ
helps you There- person, common, I was but still Wakanda good
him, said. fore Indian ordinary
ɭáɕicaⁿ bɕé. Wéɕihíde 'íi tē zaní uíɕa^{n'}i xǐ, uga^{n'}ba tē'ɭa iɕé 3
towards I go. Tool given the all he helps when, light to the he
him has gone
ukíkiji. ɭi údaⁿ agɕi^{n'} ka^{n'}bɕa. Wikáge Wakan'daɭáɕicaⁿ
near kin- House good I sit I desire. My friend on God's side
dred.
ijáje aná'aⁿ ka^{n'}bɕa, kǐ iⁿwiñ'ɕaⁿ ka^{n'}bɕa. ɭi bɕa^{n'} údaⁿ,
his I hear I desire, and he helps me I desire. House smell good,
name
ɭéská wábɕiⁿ úckaⁿ tē wéwackaⁿ taté, naⁿbá ɕiɕíɭai xǐ aⁿɕá'i 6
ox I have deed the strong by means shall, two are yours if to me
them of them you give
cka^{n'}na xǐ, [ɕiɕíɭai] aⁿɕíze aŋga^{n'}ɕai. Ádaⁿ wéwackaⁿɭaŋ'ga
you wish if, [yours] we take we desire. There- means of strength
fore
wan'daⁿ wábɕiⁿ ka^{n'}bɕa. Íe ɕíɭa údaⁿ aná'aⁿ. Iⁿwi^{n'}ɕaɕaⁿ
both to- I have I desire. Word your good I hear. You help me
gether them
ka^{n'}bɕa, kagé(ha). ɭi údaⁿ agɕi^{n'} ka^{n'}bɕa, níaci^{n'}ga ukéɕiⁿ 9
I desire, O friend House good I sit I desire, Indian common
wéɕihíde údaⁿ ɭijébadi sagí da^{n'}bai ka^{n'}bɕa. Wakan'daɭáɕicaⁿ
tool good at the door hard they see I desire. Towards God
kagé, cubɕé. * * * Jaⁿ gɕádiⁿ u'a^{n'}azē at'é xǐ'ctē kúge
O friend, I go to Cross shadow I die when- box
you. ever
aja^{n'} kē étea^{n'}. Wakan'da ɕiñké bɕá-majǐ tēdi, wéɕihíde; 12
I re- the lg. should Wakanda the one I do not go when, tool;
cline ob. at least. who
wé'e, ɭéská, ɭéská mi^{n'}ga, kúkusē, wajiñ'ga-jíde, ma^{n'}zepe,
plow, ox, cow, hog, chicken, ax,
ja^{n'}imásē, i^{n'}'ē-wétiⁿ, ma^{n'}zē wíugádaⁿ, ja^{n'} ɭaŋga ímasē,
hand-saw, hammer, nails, crosscut saw,
ja^{n'}ɕinaŋ'ge, jaⁿhi^{n'}be, naⁿbúɕiciⁿ, unájiⁿ, waɕáge, niɭá-iɕictíde, 15
wagon, shoe, gloves, shirt, hat, what makes the
ears comfortable,

qádinaⁿsě, qádigasě, wamúsk-inaⁿřúbě, qádiřizě, cañ'ge-núde-
 mowing ma- scythe, grist-mill, hay-fork, horse-col-
 chine,

wé'iⁿ, řeskă-núde-wé'iⁿ, maⁿ'ze-ukiátcatca, uqpúji wasěs'-uqpé,
 lar, ox-yoke, iron chain, dish closet, earthen dishes,

3 ní-iřátaⁿ, maⁿ'zunéřě, ágřiⁿ, ujaⁿ', iⁿ'behiⁿ, wamúskě wénaⁿju
 cups, stove, chair, bedstead, pillow, threshing machine,

(kaⁿ'břa?). Ádaⁿ jaⁿ' gřádiⁿ u'aⁿ'azě údaⁿqti uáha kaⁿ'břa.
 (I desire). There-fore cross shadow very good I follow I desire.
 its course

Iⁿwiⁿ'řaxaⁿi ři'ji ugaⁿ'ba tě pí kaⁿ'břa. Íe řiřiřa, kagé,
 You (all) help me if light the I I desire. Word your, O friend,
 ob. reach there

6 aná'aⁿ; năn'de iⁿ'udaⁿ'qti-maⁿ'. Wakan'dařářicaⁿ břě. Aⁿ'-
 I have heart it is very good for me. Towards God I go. To-
 heard;

bařě wabáxu řiřiřa íe aná'aⁿ ři'ji, năn'de iⁿ'udaⁿ, wéařnaⁿ
 day letter your word I hear if, heart good for me, I am thank-
 ful

héga-máji. Iⁿwiⁿ'řaxaⁿ ři'ji, wéřihíde at'aⁿ' etégaⁿ. Wéřihíde
 I not a little. You help me if, tool I have apt. Tool

9 ijáje abřáde zani kaⁿ'břa. Caⁿ Wakan'da řiñ'keřářicaⁿ íe
 his I have all I desire. Now Wakanda the one towards word
 name called

wířa zani aⁿ'řá'i kaⁿ'břa. Majaⁿ' wířa řaⁿ gaciře břiⁿ'-maji.
 my all you give I desire. Land my the outside of I am I-not.
 to me

Iⁿc'áge pahan'ga řétaⁿqti ut'ai, wahí uágigřiⁿ-agřiⁿ, majaⁿ'
 Old man before up to this died in, bone I sit in my I sit, land
 very time own

12 řaⁿ, ádaⁿ iⁿ'teqi héga-máji.
 the there- precious I-not a little.
 ob., fore to me

NOTES.

Heqaga sabě, or Black Elk, a chief of the Ponka Wacabe gens. His name is the Ponka notation of the Dakota Heqaka sapa (Hehaka sapa). He was baptized in June, 1872, taking the name of John Nichols. Mr. H. G. Nichols, of Brooklyn, N. Y., wrote to the author, expressing his desire to make a present to his Ponka namesake, and sending twenty-five dollars for that purpose. This elicited the letter from John Nichols.

9, 5-8. ři břaⁿ udaⁿ . . . wabřiⁿ kaⁿ'břa. These sentences are badly constructed. Judging from analogy, and also from a comparison of the criticisms of three Omahas, John should have said something like this: ři břaⁿ' údaⁿ wiⁿ' kaⁿ'břa hă, kagéha. řeskă
 House smell- good one I desire O friend. Oxen
 ing

wabřiⁿ ři, wéwackaⁿ wadáxe etégaⁿ hă. Akířa aⁿ'řá'i ckaⁿ'na ři,
 I have if, means of I regard apt Both you give you wish if,
 them strength them me

břižě kaⁿ'břa (hă). Ádaⁿ wewackaⁿřaňga, etc. L. rendered this by,
 I take I wish

"I wish to be strong on both sides." He suggested another translation: "I wish to have them together (i. e. your two oxen and my two) for gaining strength." But G. said (1889) that the sentence refers to having the house as well as the oxen.

9, 11. An unintelligible sentence is omitted here.

9, 12. Wakanda *çiñke bça-majĩ tēdi, weçihide*, etc. We can not say whether John asked everything for himself only, or for his tribe.

10, 4. Adaⁿ jaⁿ gçadiⁿ, etc. L. rendered this by, "Therefore I wish to walk in a good shade of cross-wood (probably boards laid across to form a porch in front of his house)." But, judging from the context, and some of John's statements at various times, it is more probable that the reference is to the cross of Christ, and if so, the sentence must be translated, "Therefore I wish to follow the course of the very good shadow of the cross." John favored the religion "of the white man," as he considered it, on account of its supposed temporal benefits!

John Nichols probably heard some of the Dakota ministers speak of the "shadow of the cross," as he can speak Dakota.

TRANSLATION.

You say that when God sees a poor man and pities him, he helps him. Therefore I go towards the good God, though I was a common (or wild) Indian in the past. When one helps another by giving him all kinds of tools, and he goes to the light (they are), brothers to each other. I wish to dwell in a good house. I wish to hear the name of my friend on God's side, and I desire him to help me. (I desire) a good smelling house. The oxen which I have shall be strong by means of action(?). If you wish to give me two of yours, we desire to receive them(?). Therefore I wish to have them together for gaining strength (see note). I have heard your words well. O friend, I wish you to help me. I wish to dwell in a good house. I desire the wild Indians to see good tools by a stout door. O friend, I go to you and towards God. (Next sentence was unintelligible: something about the land.) Whenever I die (in) the shadow of the cross, I should, at least, be lying in a box (i. e., if he died as a Christian, he should be buried in a coffin). Before I go towards God I wish to have the following articles: plows, oxen, cows, hogs, chickens, axes, hand-saws, hammers, nails, cross-cut saws, wagons, shoes, gloves, shirts, hats, comforts, mowing-machines, scythes, a grist-mill, hay forks, horse-collars, ox-yokes, iron chains, dish closets, earthen dishes, cups, stoves, chairs, bedsteads, pillows, and a threshing-machine. Therefore I wish to follow the course of the very good shadow of the cross. If you all aid me, I desire to reach the light. I have heard your words, O friend, and they make me very glad. I go towards God. To-day when I heard the words in your letter, I was glad; I was very thankful. If you help me, I will be apt to have plenty of implements. I desire all the tools which I have called by name. Now I wish you to give me (according to) all my words towards God. I am not outside

of my land. I am dwelling in the midst of the bones of my kindred, of the venerable men who dwelt here formerly and who have died in the land up to this very time; therefore the land is very precious to me.

PART OF ANOTHER LETTER FROM THE SAME TO THE SAME.

Níaci^{n'}ga wi^{n'}áqtcí ma^{n'}zěškă' ġčéba-na^{n'}ba kě'di sátăⁿ
 Person just one money twenty on the five
 iⁿwi^{n'}qpačě-naⁿ-ma^{n'} tá miñke, ecé, aná'aⁿ. Éde wéčiqčí
 I lose only I have (?) I will, you said, I heard. But brain
 3 ma^{n'}taša abčí^{n'}-naⁿ ca^{n'}caⁿ. Níaci^{n'}ga ukéčíⁿ ġi číša čida^{n'}bai
 within I have only always. Indian common house your they see you
 kept
 údaⁿ ínahiⁿ, ečégaⁿ taité. Hĩndá, égaⁿ aňgčí^{n'} te ečégaⁿ
 good indeed, they think shall. Let us see! so we sit may they think
 taité, ecé teča^{n'}i.
 shall, you in the
 said past.

TRANSLATION.

I have heard that you said, "I will expend twenty-five dollars on one man." And I have been keeping it within my brain continually. You said in the past, "When the wild Indians see your house, they shall think, 'It is very good!' They shall think, 'Let us see! Let us live so.'"

UPTON HENDERSON, AN OMAHA, TO MR. LUSPEN, COX CITY,
 KANSAS (*sic*).

6 Kagéha, i^{n'}tcaⁿ winá'aⁿ ka^{n'}bča. Wata^{n'}čě méha ta^{n'}iwi-
 My friend, now I hear from I wish. Tanning hides winter I who
 you hides
 kičé miñké wíe bčí^{n'}. Kĩ méha ġě d'úba ani^{n'} ġĩ, aná'aⁿ
 dressed hides for I I am. And winter the pl. some you have if, I hear it
 you hides in. ob.
 ka^{n'}bča. Kĩ gáčaⁿ wabágčeze nížě ġĩ, uqčě'qtcí ia^{n'}čakičé
 I wish. And that (ob.) letter you re. when, very soon you send to me
 ceive it
 9 ka^{n'}bčégaⁿ.
 I hope.

TRANSLATION.

My friend, I wish to hear from you now. I am the man who dressed winter hides for you, at your request. And I wish to hear whether you have some winter hides. When you receive this letter, I hope that you will send me one very soon.

CKALOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN. OCTOBER 21,
1887.

A^{n'}bačé wabágčeze bčízě, *Friday*, i^{n'}čěqti-ma^{n'}. Ca^{n'} úckaⁿ
To-day letter I have re- Friday, I am very glad. And deed
ceived it,

wiwířa wabágčeze nížě ří, uqčě'qtcí wabágčeze gíañ'kičá-gă.
my letter you re- when, very soon letter cause it to be return-
ceive it ing to me.

Céma ří guáčicaⁿ núciáha-ma é áwawaké, eátaⁿi tě aná'aⁿ 3
Those lodge beyond those who are that I mean them, how they the I hear it
below are

ka^{n'}bča, wágazu. Ačai ří, wágazúqti wabágčeze tia^{n'}čakičé
I wish, straight. They go if, very straight letter you send hither
to me

ka^{n'}bča, gañ'ří cagčé ka^{n'}bča ědíhi kī. Níkaci^{n'}ga aⁿča^{n'}t'ačě
I wish, and then I go back I wish if that has Person he who is
to you occurred. jealous

aká é čé ří, cagčé ka^{n'}bča. Wa-cá-ka-čú-ti wakéga tě 6
of me that he if, I return I wish. Wačakarutce sick the
goes to you

gíní ă, íwimáxe cučéačě. Nířa ří, aná'aⁿ ka^{n'}bča, t'é ří'ctě,
has ? I ask you I send to you. Alive if, I hear it I wish, dead even if,
recov-
ered

aná'aⁿ ka^{n'}bča.
I hear it I wish.

NOTE.

13, 6. Wacakačuti, the Omaha notation for the Oto Wačáka-řúře,
or *Watermelon*, the name of an Oto man.

TRANSLATION.

I have received the letter to-day, Friday, and I am very glad. When
you receive this letter (referring to) my affairs, return a letter to me
very speedily. I refer now to those who dwell down below, in the
lodges beyond (you?), I wish to hear just how they are. If they are
going, I wish you to send me a letter giving an exact account of them,
as I wish to return to you if they have gone. If the man who is jealous
of me goes, I wish to return to you. I send to you to ask you whether
Wačaka-řúře has recovered from the sickness. I wish to hear whether
he is dead or alive.

FRED. MERRICK, AN OMAHA, TO G. W. CLOTHES, COLUMBUS, NEBR.

Kagéha, a^{n'}bačé wabágčeze čičířa a^{n'}ba údaⁿqti, ha^{n'}ega^{n'}tce 9
My friend, to-day letter your day very good, morning

tě'di, bčízě. A^{n'}bačé bčízě tě i^{n'}uda^{n'}-qti-ma^{n'}. Čé ka^{n'}bča
in the, I have re- To-day I have re- the it is very good for me. This I desire
ceived it. ceived it

tě' éskana učáket'a^{n'} kaⁿbčégaⁿ-qti-ma^{n'}; ukét'aⁿ ga^{n'}ča-gă.
the oh that you acquire it I earnestly hope; to acquire it desire!

Kĩ máčadi watcícka. pi kéčaⁿta cĩ pí ka^{n'}bča. Kĩ ujañ'ge
And last winter creek I to the lg. again I I wish. And road
reach- ob. in reach
ed there the past it

3 máčadi pí keča^{n'} é uágiha pí ka^{n'}bča. Kĩ céču íhe cakí
last winter I the lg. that following I I wish. And yonder pass- I will
reach- ob. in its course reach ing by
ed it the past again it that way

tá miñke, ɣí číta tē'di. Gañ'ɣĩ wahá kě učáket'aⁿ niñkě'cě
return there house your to the. And then hides the you who are acquiring them
to you, ob.

cakí kaⁿbčégaⁿ. Kĩ čikáge níkaci^{n'}ga uáwagíbča te, ecé
I return I hope. And your friend person I tell them the, you
thither to you said
[the persons to whom you said that I should

6 čaňká uáwagíbča tá miñke. Kĩ íe čičíta na'a^{n'}i ɣí'jĩ, gĩ'čě-
the ones I will tell it to them. And word your they hear when, they
who tell it] it

qtia^{n'} taité, uáwagíbča tēdihĩ ɣĩ. Kĩ účitaⁿ t'a^{n'} hégajĩ égaⁿ,
shall greatly re- I tell it to them by the when. And work abounds very as,
joice, time

ata^{n'} aɣígčicta^{n'} ɣĩ, ě'ɣa cupí eté hă. Kĩ čictĩ ičáugče étaⁿ
when I finish for my- if, there I reach may . And you too throughout that
self you long

9 cka^{n'}na čanájiⁿ kaⁿbčégaⁿ wahá tē. Ca^{n'} ní'ajĩ caⁿ kaⁿbčégaⁿ,
you wish you stand I hope hides the. And you do at any I hope,
not fail rate

učáket'a^{n'}qti kaⁿbčégaⁿ. Edádaⁿ íuča čĩngé. I^{n'}uda^{n'}qti
you acquire them in I hope. What news there is Very good for
abundance no. me

anájiⁿ, wíctĩ. Kĩ céna, kagéha, wídaxu a^{n'}bačé. Waqi^{n'}ha
I stand, I too. And enough, my friend, I write to to-day. Paper
you

12 gě wi^{n'} cĩ uqčě'qtcĩ tia^{n'}čakičé ka^{n'}bča. Na'a^{n'}čakičé
the one again very soon you cause to come I desire. To cause him to
pl. in. hither to me hear it
ob.

ka^{n'}bča.
I wish.

NOTE.

14, 8, etaⁿ. Used in this connection, but the following is better
Omaha: Kĩ čictĩ a^{n'}ba t(ě) ičáugče wahá tē cka^{n'}na čanájiⁿ ka^{n'}
And you day the every (or hides the you wish you stand I
too throughout)

ebčégaⁿ (or, kaⁿbčégaⁿ).—(W.). Etaⁿ refers to the time that Fred.
hope I hope.

Merrick would have to work for himself before going to the white man :
“I hope that you will need the hides that long,” i. e., “until I can visit
you.”—(G., 1889).

TRANSLATION.

My friend, I received your letter to-day, in the morning of a very
pleasant day. I am very glad that I received it to-day. I earnestly

hope that you may acquire this which I desire. Try to gain it! I wish to come again to the stream where I was last winter. And I wish to follow again the course of the road which I traversed last winter. I will come again to your house on my way yonder. I hope to return to you who are acquiring hides. And I will tell your friends, the persons to whom you said that I should tell it. By the time that I tell them, they will rejoice greatly when they hear your words. As work is very abundant (here), when I finish mine, I may come there where you are. I hope that you, too, may continue to desire the hides until then. I hope that you may not fail but that you may acquire them in abundance! There is no news. I, too, am very well. My friend, I have written enough to you to-day. I wish you to send me a letter very soon. I desire you to let him hear it. (The person referred to in this last sentence is unknown to the author.)

NA^NZANDAJĪ, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION,
NEBR.

Kagéha, ca^{n'} wabágçeze íe djúbaqtci wíḍaxu cučéačě. Ca^{n'}
My friend, now letter, word very few I write to I send to you. And
(expective) you

e'a^{n'} niⁿ tě winá'aⁿ ka^{n'}bča, kagéha. Ca^{n'} ga^{n'} wačásičáča-
how you the I hear from I wish, my friend. At any rate it is you who have
are you

bajĭ'-qti-ja^{n'} tě aṅgú a^{n'}čisičě. Wabágçeze wíḍaxu cučéačě, 3
not thought of us the we we have Letter I write to I send to
at all thought of you. you you

ta^{n'}waⁿgčaⁿ čan'di maⁿni^{n'} 'éiⁿte. Ca^{n'} a^{n'}ča^{n'}čibaha^{n'}-qtia^{n'}i
nation (or city) in the you walk it may be. And we know you very well
(wherever you are)

tě cĭ aṅgúctĭ weácpaha^{n'}qtia^{n'}i tě. Ca^{n'} čikáge, Spafford
the again us too you know us very well the. And your friend, Spafford

Woodhull, gĭ'čajĭ'qti égaⁿ, wa'ú gít'e. Ca^{n'} uma^{n'}čĩnka 6
Woodhull, is very sad so, woman his is And year
dead.

máčě tědíhi xĭ, a^{n'}čídaⁿbe etégaⁿ. Ca^{n'} wahá ni^{n'}wiⁿ gě' ctě
winter by the when, we see you apt. And hides you buy the pl. even
time in, ob.

aná'aⁿ ka^{n'}bča, ani^{n'}i gě. Ca^{n'} řáqtiha, a^{n'}paⁿha, ca^{n'} méha,
I hear it I wish, you have the And deer hides, elk hides, or winter
them pl. in. whether hides,

caⁿ éskana wágazúqti iⁿwi^{n'}čana kaⁿbčégaⁿ. Maja^{n'} águdi 9
still oh that very straight you tell it to me I hope. Land where

méha t'a^{n'} xĭ'jĭ, uná'aⁿ ga^{n'}ča-gă. Ca^{n'} a^{n'}paⁿha, ca^{n'} na^{n'}ba
winter abound if, to hear desire. And elk hides, either two
hides about it

čábčeiⁿ da^{n'}ctě, wíqtcĭ ka^{n'}bča hă. Cĭ řáqtiha na^{n'}ba čábčeiⁿ
three or, I myself desire them . Again deer hides two three

da^{n'}ctě, údaⁿqti, ka^{n'}bčā. Ěskana waqi^{n'}ha uqčě'qtcī tia^{n'}-
 or, very good, I desire. Oh that paper very soon you
 cause to

čakičé kaⁿbčégaⁿ. O'Kane águdi ě'dedítaⁿ éiⁿte iⁿwiⁿč' íčā-gă.
 come I hope. O'Kane where there he is perhaps to tell send
 hither to me standing me hither.

3 Ca^{n'} méha éskana d'úba ani^{n'} cka^{n'}na kaⁿbčégaⁿqti. Spafford
 And winter oh that some you have you wish I earnestly hope. Spafford
 hides

Woodhull ícpaha^{n'}qti, juágčē aⁿčā^{n'}čpahaⁿqti-ja^{n'} niⁿ.
 Woodhull you know him I with him you know me very well you
 very well, are.

NOTE.

16, 2. O'Kane agudi, etc. Three readings: 1. O'Kane águdi čandítaⁿ éiⁿte, *at what village, station, etc., O'Kane is (L.)*. 2. O'Kane águdi ědedítaⁿ éiⁿte (W., G.) 3. O'Kane águdi naji^{n'} taⁿ éiⁿte, *where O'Kane is standing (G.)*. All are correct. In the last example "taⁿ" can be omitted.

TRANSLATION.

My friend, I write you a letter of a very few words, and send it to you. My friend, I wish to hear from you how you are. It is *you* who have not thought of us at all, while we have remembered you. I send you a letter, wherever you are in the city. We know you very well, and you know us very well. Your friend, Spafford Woodhull, is very sad because his wife is dead. We may see you this year, by the time that it is winter. I desire to hear whether you have bought any hides, and whether you have any on hand. I hope that you will send me a correct account of what kinds you have, whether deer hides, elk hides, or winter buffalo hides. If there is any land where winter hides abound, try to hear about it. I myself desire two or three elk hides. I also desire two or three very good deer hides. I hope that you will send me a letter very soon. Send and tell me where Mr. O'Kane is staying. I earnestly hope that you may desire to possess some winter hides. You know Spafford Woodhull very well, and you know me, with whom he is, very well.

NA^NZANDAJĚ TO JOHN RATHBUN.

Ca^{n'} wabágčēze wíđaxu cučéačě. Ca^{n'} wawéwimáxe
 And letter I write to you I send to you. And I ask you about
 several matters

cučéačě. Ca^{n'} uqčě'qtcī ia^{n'}čakičé kaⁿbčégaⁿ, wawéwimáxe
 I send to you. And very soon you send I hope, what questions I
 hither to me have asked you

6 wágazúqti. Níaci^{n'}ga ukéčiⁿ d'úba máčadi cahí; méha ani^{n'}
 very straight, Indian common some last winter reached winter you
 you; hides

taté, é ućíça agćíi. Kĩ cĩ ani^{n'} da^{n'}ctěa^{n'} éskana i^{n'}wi^{n'}ćana
shall that telling they re- And again you whether oh that you tell it to
have, have, about turned hither. have me

ka^{n'}bćéga^{n'}. Kĩ e'a^{n'} ćagíckaxe tat éska^{n'} enéga^{n'}, méha ani^{n'}
I hope. Again how you shall make your you think it probable, winter you
own hides have

éi^{n'}te, wágazúqti aná'a^{n'} ka^{n'}bća. Ca^{n'} maja^{n'} ta^{n'}wa^{n'}-mádi, 3
may, very straight I hear it I wish. And land in the towns,

maja^{n'} Kansas, águdi méha t'a^{n'} ǵíjĩ, i^{n'}wi^{n'}ćana ka^{n'}bća.
land Kansas, where winter abound whether, you tell it to me I wish.
hides

Fort Dodge ća^{n'}ǵá méha t'a^{n'} ǵíjĩ, ućána'a^{n'} ka^{n'}bćéga^{n'}. Níka-
Fort Dodge at the winter abound wheth- you hear I hope. In-
hides er, about it

ci^{n'}ga ukéći^{n'}-ma méha ga^{n'}ća-na^{n'}i hǎ. Ca^{n'} ta^{n'}ćě ǵĩ íǵici 6
dian the common ones winter desire usually . And to tan if pay-
hides ment in
kind

ga^{n'}ća-na^{n'}i. Kĩ wágazúqti i^{n'}wi^{n'}ćana tíćaćě ǵíjĩ, níkaci^{n'}ga
desire usually. And very straight you tell it to me you send when, person
hither

ca^{n'} wata^{n'}ćě úda^{n'}qti wabći^{n'} juáwagće cubćé tá miñke.
in fact tanner very good I have I with them I will go to you.
them

Ca^{n'} ábae naí tě ućáket'a^{n'} tě ícpaha^{n'} tě, i^{n'}wi^{n'}ćana ka^{n'}- 9
And hunting you the you acquired the you know the, you tell it to me I
the large went
animals

bćéga^{n'}. Ca^{n'} a^{n'}ća^{n'}cpaha^{n'}-qtia^{n'}i, cĩ wíctĩ íwidaha^{n'}-qti-ma^{n'}.
hope. And you know me very well, again I too I know you very well.

Uma^{n'}ćiñka wi^{n'} cěću wata^{n'}ćě a^{n'}ći^{n'}.
Year one yonder tanning we were.

NOTES.

Mr. Rathbun's post-office was Wakanda, near Osborne City, Phillips County, Kansas.

17, 4, maja^{n'} Kansas, i. e., "Kansas maja^{n'}" in ordinary speech.

17, 6, íǵici, etc., they wish to be paid in raw hides for tanning the other hides. They work on shares, receiving part of the raw material in payment. So, ǵeskǎ t' ewaćai ǵĩ íǵici ga^{n'}ćai, they want part of the beef as their pay for slaughtering the cattle.

TRANSLATION.

I write a letter and send it to ask you some questions. I hope that you will send me very soon a full reply. Some Indians visited you last winter, and on their return to us they told that you would be sure to have winter hides. I hope that you will tell me whether you have any. I wish to hear very accurately whether you have the winter hides, and how you think that you will do about them. I wish you to tell me whether winter hides abound anywhere in the towns of the

State of Kansas. I hope that you may hear whether they are plentiful at Fort Dodge. The Indians usually desire the winter hides. And they generally wish to get raw hides as their pay for tanning them. When you send and tell me just how affairs are, I will come to you with the Indians who are good tanners. I hope that you will tell me whether you acquired (any winter hides?) when you went hunting the larger animals: this you would know by personal experience (rather than by hearsay). You know me very well, and I know you very well. We are they who tanned hides at your place one year.

NA^NZANDAJĪ TO T. M. MESSICK.

Ca^{n'} wawí^daxu cu^čéa^čé íe djúbaqtci égaⁿ. Ca^{n'} wabág^čeze
And I write to you I send to word very few. And letter
about several things you

tia^{n'}čaki^čé čaⁿ b^čízě édegaⁿ, íe kě wágazúqtiä'jī uqpá^čéá^čé.
you have sent the I have received it, but word the not exactly straight I have lost.
hither to me

3 Ca^{n'} indádaⁿ edéce téiⁿte iⁿwi^{n'}čana kaⁿb^čégaⁿ. Ca^{n'} Upton
And what what you have you tell it to me I hope. And Upton
would said

uáwakié íe tē, edéce tē uáwagí^bča, ca^{n'} íe tē uwí^xaⁿqti égaⁿ
I talked to word the what the I told it to them, and word the I help you
him you said considerably

tá miñke i^čaug^čé'qti égaⁿ. Ca^{n'} ma^{n'}zěškă tē' u^číqpa^čájī tat
I will throughout partly. And money the you shall not lose it

6 eb^čégaⁿ. Čícti edéce tē čagísi^čé etégaⁿ. Wamúskě naⁿsě'
I think it. You too what you the you remem- should Wheat cut by
said ber it (or apt). machinery

čicta^{n'}i tē'di, wagáxe čagíctaⁿbe etégaⁿ. Ma^{n'}zěškă tē' u^čá-
they finish when, debt (due you see your apt. Money the you ac-
it you)

ket'a^{n'} tēdíhi xī, wíqti b^číza-májī tá miñke, é'qti cu^čéčiki^č
quire it by that when, I myself I will not receive it, he him- to send it to
time self you

9 'íčai, Upton iji^{n'}čě akéě hă, A^{n'}paⁿ-tañ'ga. Ca^{n'}, kagéha,
has Upton his elder he is , Big Elk. And, my friend,
prom- brother the one ised;

éskana usní tē'di, méha gě d'úba u^čána'a^{n'} kaⁿb^čáqti.
oh that cold when, winter the pl. some you hear of I strongly de-
hides in. ob. them sire it.

Wágazúqti iⁿwi^{n'}čana kaⁿb^čá-qti-ma^{n'}. A^{n'}paⁿhá wawéci
Very straight you tell it to me I do really desire it. Elk hides pay

12 aⁿča'i 'íča^čé tē tia^{n'}čaki^čé 'íča^čé tē gisíča-gă hă'. Íusíctaⁿ
you promised to give the you send hither you prom- the remember it ! Telling a lie
to me to me ised

uwí^bča-májī. Ma^{n'}zěškă' čagíctaⁿbe taté uwí^bča.
I do not tell it to Money you see your shall I tell it
you. own to you.

TRANSLATION.

I write to you about several matters, sending you a very few words. I have received the letter which you sent me, but I have lost the words, as they were not exactly straight. (Note by author.—Perhaps he means that the language of the writer was not clear to his mind.) I hope that you will tell me what you intended to say. I talked to Upton (Henderson) about the words I told him what you said. I will give you considerable aid in this matter, almost without intermission. I think that you shall not lose your money. You should remember what you said. When they finish harvesting the wheat, you will be apt to see what is due you. When you gain the money, I myself will not receive it; but it is the elder brother of Upton, Big Elk, who has promised to send it to you himself. My friend, when the cold weather comes I strongly desire that you may hear about some winter hides. I do really desire you to tell me very fully about it. Remember the elk hide(s) that you promised to give me as pay, and which you said that you would send to me! I do not tell you a lie. I tell you that you shall see your money.

NA^NZANDAJĬ TO JAMES O'KANE, HASTINGS, NEBR.

Ca^{n'} wabágçeze tia^{n'}čakičé čaⁿ bčízě. Ca^{n'} wahá gě bčúga
 And letter you send it the ob. I have And hides the pl. all
 hither to me received it. in. ob.

kaⁿbčá-qti eté-maⁿ ča^{n'}ja, ca^{n'} méha tě áta ka^{n'}bča. Ca^{n'}
 I desire very I do that at though, yet winter the beyond I desire. And
 much least hides all

Kansas ědí-gé ctea^{n'}. Méha gě učána'aⁿ ka^{n'}bča. Ca^{n'} 3
 Kansas they must be in some Winter the pl. you hear I wish. And
 places. hides in. ob. about them

éskana wahá gě ga^{n'}ča xĭ, iⁿwi^{n'}čaxa^{n'}qti kaⁿbčégaⁿ. Ca^{n'}
 oh that hides the pl. they if, you help me con- I hope. And
 in. ob. desire siderably

a^{n'}ba ičáugče wisíčě-naⁿ-ma^{n'} tá miñke. Ca^{n'} nié čičiñ'ge
 day throughout I will be thinking of you often. And you have no sick-
 ness

éskana winá'aⁿ kaⁿbčégaⁿ. Ca^{n'} wabágçeze éskana tia^{n'}čakičé 6
 oh that I hear it I hope. And letter oh that you send it
 about you hither to me

kaⁿbčégaⁿ. Ca^{n'} Fort Dodge ějá cti učána'a^{n'} kaⁿbčégaⁿ,
 I hope. And Fort Dodge there too you hear I hope,
 about it

ca^{n'} águdi ctéctě učána'aⁿ kaⁿbčěgaⁿ.
 in where soever you hear I hope.
 fact about it

NOTE.

19, 3, ědige-ctěaⁿ. Too positive an assertion. Naⁿzandajĭ did not know whether they were there. Ědige-iⁿte is the better expression, i. e., "They may be in some places here and there." (W.)

TRANSLATION.

I have received the letter that you sent me. Though I always desire to possess all kinds of hides, I prefer the winter hides of buffalos to all others. They must be found in some places in Kansas! I wish you to find out what you can about the winter hides. And if any persons desire hides of any animals, I hope that you will give me considerable help. I will be thinking of you throughout each day. I hope that I may hear from you that you are well. I hope that you will send me a letter; and that you will find out what you can about the hides at Fort Dodge, or at any other place whatever.

TO T. H. TIBBLES FROM SEVERAL OMAHAS. AUGUST 22, 1879.

Duba-ma^{n'}čⁱn said:—Kagéha, níkaci^{n'}ga maja^{n'} bčúgaqti
My friend, person land entire
áta-mácě a^{n'}bačě wisíčai égaⁿ wíbčaha^{n'}i há. Níkaci^{n'}ga-
ye who excel to-day I think of as I pray to you (pl.) O ye peo-

3 mácě, edádaⁿ ícpahaⁿ čagčⁱn'-mácě, maja^{n'} čéčuádi edádaⁿ
ple, what you know you who sit, land in this (here) what
wéteqi gě níkaci^{n'}ga wi^{n'} weábaha^{n'}i égaⁿ, wéčitaⁿ cučai há.
hard the pl. person one knows about us as, to work for he goes
for us in. ob. to you

Tibbles é áwake há. Íe tě éskana čéoniza-bádaⁿ, učéč^ani
Tibbles him I mean Word the oh that you (pl.) and (pl.), you help
him him take from him

6 kaⁿbčégaⁿ é wíbčaha^{n'}i há. Kí níkaci^{n'}ga ukéčⁱn an'gačⁱn
I hope that I pray to you (pl.) And Indian common we who
move
bčúgaqti úckaⁿ kě-na^{n'} weábaha^{n'}i égaⁿ, wéčitaⁿ cučai ča^{n'}ja,
all deed the some he knows about us as, to work for he goes though,
us to you

eona^{n'} xī égič^e čí'á te há'. Ádaⁿ níkaci^{n'}ga-mácě, učéč^ani
he only if beware he fail lest Therefore O ye people, you help
him

9 tědíhi xī, učáket'a^{n'}i xī'jī, éskana maja^{n'} ča^{n'} i^{n'}č^eqti awáxi-
by the time when, you succeed if, oh that land the ob. I am very I work for
glad

gčítaⁿ anájiⁿ kaⁿbčégaⁿ. Níkaci^{n'}ga úckaⁿ weábaha^{n'}jī-má
myself I stand I hope. Indian deed the ones who do not
know about us

Tibbles edádaⁿ učai tě gíja-má, íbaha^{n'}jī-má gíjai tě ca^{n'}aji
Tibbles what he tells the those who doubt him those who do not know it they doubt (act) him
him

12 há. Ča^{n'}ja *Tibbles* aká íe edádaⁿ edé tě wágazúqti níka-
Though Tibbles the word what what the very straight In-
sub. he says

ci^{n'}ga ukéčⁱn-ma wéčitaⁿ cačai.
dian the common ones to work he goes
for them to you.

*Sinde-xaⁿxaⁿ said:—*Kagéha, aⁿ'bačé edádaⁿ níkaciⁿ'ga-ma
My friend, to-day what the people

wajiⁿ'skā áta-ma aⁿ'bačé awásičégaⁿ wábčahaⁿ tá miñke. Kĩ
wise those who to-day as I think of them I will pray to them about And
excel several things.

níkaciⁿ'ga wiⁿ' čéčutaⁿ cučé - de edádaⁿ iⁿ'teqi kě ictá čaⁿ 3
person one thence he goes when what is hard for the eye the
to you me ob. instr.

aⁿčaⁿ'daⁿbě'qti aⁿčaⁿ'bahaⁿ'qti cučé. Kĩ níkaciⁿ'ga pahañ'-
he has really seen me he really knows about he goes And person for-
with it me to you
(by request).

gadi úckaⁿ. wiⁿéctě égaⁿ ɣaⁿ'ba-máji iⁿ'teaⁿqtcí ɣaⁿ'be úckaⁿ
merly deed even one so I did not see just now I see him deed

tě. Tibbles é áwake. Kĩ, níkaciⁿ'ga-mácě, edádaⁿ iⁿ'teqi kě 6
the Tibbles him I mean And, O ye people, what hard the
ob. him.

bčúgaqti učíčai ɣĩ, éskana čéonize kaⁿbčégaⁿ égaⁿ, wíbčahaⁿ
all he tells when, oh that you take it I hope as, I pray to you
to you from him

cučéačě. Edádaⁿ wéteqi gě íbahaⁿ'ji-ma gíjai ctéctěwaⁿ, é
I send it to What are hard the (pl. those who do not they notwithstand- he
you. for us in. ob.) know them doubt them ing,

weábahaⁿ'i égaⁿ íe tě čéonize etaí. Kĩ Iɣígaⁿ'čai aká úckaⁿ 9
he knows about as word the you will please re- And Grandfather the deed
us receive from him. sub.

wéteqi gě weábahaⁿ'-baji'-qtiaⁿ'i, kĩ wákihídai čaⁿ'ja, égičě
are hard the pl. he does not know at all about us, and he oversees us though, behold
for us in. ob.

t'é wégaⁿ'čai. Caⁿ' aⁿníɣa aŋgaⁿ'čai égaⁿ, aⁿčíčahaⁿ'i, níka-
to he wishes for Yet we live we wish as, we pray to you, per-
die us.

ciⁿ'ga uáwačaxaⁿ'i-mácě. Kĩ úckaⁿ čě wabčítaⁿ kě'ɣa bčé. 12
son ye who aid us. And deed this I work at to the I go.
various things

Úckaⁿ cíɣai bčíze pí, úckaⁿ číɣai bčúgaqti bčíze tě pí hă.
Deed your (pl.) I take I have deed your all I take the I have .
reached (pl.) (act) reached there

Degaⁿ' Iɣígaⁿ'čai aká iⁿ'cte, "Wáqe ckáxe wíkaⁿbčai-máji hă,"
But (or Grandfather the as if, You live as white I do not wish it for .
When so) sub. people you (pl.)

é aká égaⁿqtiaⁿ'i. Kĩ níkaciⁿ'ga čéčutaⁿ čé číⁿ' aⁿ'bačé 15
he is say- it is just so. And person hence he who is to-day
ing it going

agísičě. Bčúga wisíčai, níkaciⁿ'ga áta-mácě. Wačáckaⁿ-bi
I think of All I think of ye persons who are great. That you have made
him. you, efforts

enégaⁿi éiⁿte, pí wačáckaⁿ kaⁿ'aⁿčaⁿ'čai wíbčahaⁿ'i cučéačě.
you think perhaps, anew you make we hope I pray to you (pl.) I send it to
efforts you.

*Naⁿpewačě said:—*Kagéha, níkaciⁿ'ga čě áta wáčahaⁿ'i-ma 18
My friend, person this be- those who pray
yond
all

awásičě aⁿ'bačé. Kĩ níkaciⁿ'ga čě číⁿ' éskana íe edé ɣĩ,
I think of to-day. And person he who is oh that word what if,
them going he says

bčúgaqti čéniza-bádaⁿ éčaná'aⁿ kaⁿ'aⁿčaiⁿ'čai. Kĩ níkaciⁿ'ga
all you take and (pl.) you listen to we hope. And the (com-
from him him and act
accordingly

ukéčiⁿ-ma taⁿ'waⁿgčaiⁿ bčúgaqti wéčitaⁿ čaiⁿ. Kĩ wéčiúdaⁿqt
mon) Indians tribe all to work he goes And it is made very
for us (by re- good for us
quest).

3 tē'di, níkaciⁿ'ga wečénitaⁿ-mácě učáket'aⁿ'i xĩ, níkaciⁿ'ga
when, Indian ye who work for us you succeed if, human beings
aⁿčiⁿ' etaiⁿ hă. Wáoniniaciⁿ'gai aŋgaⁿ'čai. Níkaciⁿ'ga-ma
we should be . You (pl.) make us human we wish. The Indians
beings

Iŋigaⁿ'čai amá wákihídai údaⁿ, éskaⁿ pahañ'ga aⁿčaiⁿ'čai čaⁿ'ja
Grandfather the pl. they watched good, thus first we thought though,
sub. over us

6 aŋ'kajĩ tégaⁿ hă. Dádaⁿ aŋgúŋai éskaⁿ aⁿčaiⁿ'čai čaⁿ'ja, égič
it is not so apt . What our own thus we thought though, behold
aŋgúŋa-báji kégaⁿqtiaⁿ aŋ'gataⁿ. Égaⁿ tēdíhi xĩ'jĩ, níaciⁿ'ga
not our own the objects are we who std. So by the when, person
just so time

waŋáp'ě če-má gickaⁿ éskana úwačaxaⁿ'i kaⁿbčégaⁿ hă. Caⁿ
those who go to the ones acting oh that you aid them I hope . And
near them quickly

9 níkaciⁿ'ga aŋ'gačiⁿ' ujañ'ge údaⁿ kě e'aⁿ' aŋgúŋigčixídai
person we who move road good the how we look all around for
ob. it for ourselves

čaⁿ'ja, údaⁿ íčěáwačaiⁿ kaⁿ'aⁿčaiⁿ'čai. Caⁿ' aŋgúčixidá-bi ehé
though, good they cause us we hope. And that we have looked I said
to find it all around for it

tě, kagéha, cětě úckaⁿ číŋa aŋ'gugáqčai é awáke.
the, my friend, that deed your we have faced it I mean it.
(ob.) toward them

12 *Le-uŋaⁿha said:—* Gaⁿ', kagéha, níkaciⁿ'ga d'úba čéama čisičai
And, my friend, person some these they re-
(pl. sub.) member
you

hă. Kĩ wawéčeniⁿtaⁿ naiⁿ tē aⁿčisičaiⁿ aⁿ'bačé. Umaⁿ'čiŋka
And to work at various you the we think of to-day. Year
things for us went you

gčéba-dúba tēdítaⁿ wajiⁿ'aⁿskă' čaⁿ'ja, níkaciⁿ'ga égaⁿ íčápahaⁿ-
forty from the I had sense though, person such I have not
(time)

15 máji, úckaⁿ wačá'ečě tē. Kĩ iⁿ'taⁿ wamí aŋgúŋai tē kĩ wamí
known deed merciful the. And now blood our the and blood
him,

etaiⁿ tē edábe d'úbe-ctě uíhajiⁿ čaⁿ'ja, caⁿ' čá'eáwačaiⁿ égaⁿ
his the also mixed at he does though, yet he pities us as
(blood) all not follow

wawéčitaⁿ'i. Kĩ maⁿ'tanahá aⁿmaⁿ'čiⁿi tē wáqe amá caⁿcaⁿ'qti
he works at vari- And wild we walk the white the forever
ous things for us. people pl. sub.

18 wégaⁿ'čai, kĩ Wakan'da aká iⁿ'taⁿ wawéčitaⁿ ágaji égaⁿ
they wish for and God the sub. now to do various has or- as
us, kinds of work- dered him
for us

wawéčitaⁿ'i. Kĩ iⁿ'taⁿ níkaciⁿ'ga-ma maⁿ'čiⁿ'i kēdi maⁿ'bčiⁿ'
he works at vari- And now the people they walk at the I walk
ous things for us.

kaⁿbčégaⁿ awáxiwahaⁿ'e hă. Qiⁿhá áji bčeiⁿ' čaⁿja, níka-
I hope I pray for that on my Skin differ- I am though, per-
own account ent

ciⁿ'ga qiⁿhá-skă'-ma majaⁿ' maⁿčeiⁿ'i čan[']di ědi maⁿbčeiⁿ' kaⁿ-
son those who have white land they walk in the there I walk I
skins

bčégaⁿ. Kĩ wikáge cučé čeiⁿ ěskana íe edádaⁿ edé kě é 3
hope. And my friend the one who oh that word what what the he
has gone to you he says

wadaⁿ'bai égaⁿ cučé. Ěskana níkaciⁿ'ga áta-mácě, íe tě
he has seen us as he has gone Oh that person ye who are im- word the
to you (by portant,
request).

čénizai učéxaⁿi kaⁿbčégaⁿ. Iqígaⁿčai bčáda-majĩ. Níkaciⁿ'ga-
you take you aid him I hope. Grandfather I do not call him Indian-
from him by name.

t'ěčě bčáde: ěskana ɬaⁿ'běqti íe gátě a'í kaⁿbčégaⁿ. Inⁿwiñ'- 6
slayer I call him oh that I see him in- word those I give I hope. He has not
by name: deed to him

ɬaⁿjĩ tě é áwake. Ičádičai amá íe edaí tě íe wéčize égaⁿ
helped the it I mean it. Agent the pl. word what the word he takes so
me sub. they say from them

aⁿdaⁿ'be ctěwaⁿ'jĩ. Wahaⁿ'e háciaɬáqti bčízegaⁿ wíbčahaⁿ'i
he does not even look at me. Petition at the very last as I have I pray to you
taken it (pl.)

cučéačě.
I send it to
you.

9

Big Elk said:— Níkaciⁿ'ga wawéčitaⁿ če čeiⁿ' enáqtcí
Person to work at vari- he who is on he alone
ous things for us his way

Wakan[']da íe tě ána'aⁿ. Wéčigčai eɬá tě Wakan[']da číŋké
God word the obeys it Mind his the God the one
who

gaqá gaⁿ'čaji tě, údaⁿ tě. Kĩ majaⁿ' čaⁿ Wakan[']da aká wáxai 12
to go he does not the, good the. And land the God the made us
beyond wish oh. sub.

čan[']di "Wíugáce čaxíckaxe," áji tě Wakan[']da číŋké. Caⁿ' e'aⁿ'
in the You (shall) consider yourselves did the God the st. And how
in the way of others, not say one.

níkaciⁿ'ga ukéčiⁿ ctěwaⁿ', e'aⁿ' wáqe-mácě, Wakan[']da číŋké
Indian common even, how ye white people, God the st.
one

enáqtcí wáxai tě majaⁿ' čan[']di, "Wíugáce čaxíckaxe taí," áji tě 15
he only made us the land in the You consider yourselves in the shall, did the
way of others not say

hă Wakan[']da aká. Wakan[']da aká edádaⁿ gáxai tě e-naⁿ'
God the sub. God the sub. what he has the it only
made

údaⁿ hă. Kĩ edádaⁿ čat'aⁿ'-macě', iⁿ'cte ččakigaⁿ'qtiaⁿ'i;
good And what ye who have abun- as if you are just like him;
dancee,

ádaⁿ níaciⁿ'ga če čeiⁿ' enáqtcí íe tě éčaná'aⁿ etaí. Níaciⁿ'ga 18
there- person he who he alone word the you will please listen Person
fore has gone to him and aet ae-
cordingly.

u'ágča aň'gačⁿ wawéčitaⁿ cučai. Maja^{n'} čan'di Wakan'da
suffering we who move to work at he has gone Land in the God
various things to you.
for us

aká wáxai égaⁿ, ě'di aⁿma^{n'}čⁱⁿi ča^{n'}ja, edádaⁿ aňgúxⁱhi-báji.
the made us having, there we have walked though, what we have not suc-
sub. ceeded at.

3 Edádaⁿ aňgúxⁱhi-báji ga^{n'}, ca^{n'} níkaci^{n'}ga ukéčⁱⁿ aň'gačⁱⁿ
What we have not suc- as, yet Indian we who
ceeded at move

účitaⁿ wackáxai. Ga^{n'} píäji'qti kě-na^{n'} Iígaⁿčai aká úha
work you have made And very bad the usu- Grandfather the to go
(trouble) for us. ally sub. along
the path

wégaⁿčai, ádaⁿ níkaci^{n'}ga cečⁱ^{n'} wada^{n'}běqti cučé, wawéčitaⁿ
wishes for us, there- person that one having really seen has gone to work at
fore mv. near us to you (by various things
request), for us

6 cučé. Níkaci^{n'}ga wacka^{n'}čaňga-mácě, Wakan'da náhaⁿi-mácě,
has gone Person ye who are strong God ye who pray to him,
to you
(by re-
quest).

uíxaⁿi-gă.
help ye him.

Joseph La Flèche said:—Kagéha, maja^{n'} čan'di United
My friend, land in the United

9 States ě'di níkaci^{n'}ga-mácě, wíbčaha^{n'}i hă. Níkaci^{n'}ga-mácě
States there O ye people! I pray to you (pl.) O ye people!

bčúgaqti wíbčaha^{n'}i hă. Ca^{n'} wabágčeze čéčaⁿ cta^{n'}bai xī,
all I pray to you (pl.) And letter this ob. you see it when,

ča'eáwačáčai aňga^{n'}čai égaⁿ, iⁿčíbaxúi hă. Ca^{n'} čé pahaň'-
you have mercy on us we wish as, we have writ- And this for-
ten to you

12 gadi maja^{n'} čéčandi aⁿma^{n'}čⁱⁿ tě'di, čégaⁿ ctěwa^{n'} aⁿča^{n'}-
merly land in this we walked when, of this at all we did
sort

bahaⁿ-báji. Ga^{n'} maja^{n'} čan'di Wakan'da aká edádaⁿ ctéctě
not know. And land in the God the sub. what soever

aⁿčáte taité, jút'aⁿ wegáxai égaⁿ, aⁿčáte aⁿma^{n'}čⁱⁿ égaⁿ,
we eat it shall, to have he made for as, we ate we walked as,
bodies us

15 enáqtci weáwaji^{n'}skă aⁿma^{n'}čⁱⁿi hă. Kī égičé, níkaci^{n'}ga-mácě,
that alone we had sense by we walked And behold, O ye people,
means of

úckaⁿ gíteqi wackáxai hă. Kī wéteqi xī, íniča wačⁱň'gai
deed hard for you make (for) And hard for if, refuge we have none
one us us

xī, Iígaⁿčai ě'di aňgáčai égaⁿ, aⁿwa^{n'}čahaⁿ-na^{n'}i. Kī íe tě
if, Grandfather there we go as, we pray to them usu- And word the
ally. ob.

18 wéčiza-báji-na^{n'}i. Kī wéčiza-báji tě égičé aⁿčaň'xidaha^{n'}i.
they have not re- usu- And they have not the behold we know it for ourselves
ceived from us ally. taken them (or by experience).
from us

Égičé níkaci^{n'}ga a^{n'}čⁱⁿ-báji-bi ečégaⁿ aká. Kī níkaci^{n'}ga
Behold human beings that we are not they are thinking it. And human beings

a^{n'}čⁱⁿ-báji ečégaⁿ tē, aⁿč^an' xidaha^{n'}i hă, ádaⁿ, níkaci^{n'}ga-mácě,
 we are not they though it the, we know it for our- selves there- fore, O ye people,

čímacě-řáčicaⁿ cañgáčai xī, Iřigaⁿčai wábat'u-na^{n'}i: "Í-bají-gă,"
 towards you (pl.) we go to you when, Grandfather blocks our way usu- ally: Do (ye) not be coming,

é égaⁿqtia^{n'}i. "Níkaci^{n'}ga wíkaⁿbčai-májī," é égaⁿqtia^{n'}i. Ca^{n'} 3
 he it is just so. Human beings I do not wish for you he it is just so. Yet
 says (to be), says

éskana ča'éáwačáča-bádaⁿ čéčutaⁿčéčě níkaci^{n'}ga uhéawačáčai
 oh that you pity us and (pl.) from this time human beings you admit us (to be)
 - onward

aňga^{n'}čai. Kī ca^{n'} níkaci^{n'}ga a^{n'}čⁱⁿ tēdīhi, éskana ciñ'gajiñ'ga
 we wish. And yet human beings we are by the time, oh that child

aňgúčai ctěwa^{n'} gisíčě-naⁿ ca^{n'}caⁿ ka^{n'}aⁿč^aⁿčai, níkaci^{n'}ga 6
 our even he re- usu- always we hope, human being
 members ally

wackáxai tēdīhi xī. Kī níkaci^{n'}ga uáwagiřa^{n'}i čⁱⁿ enáqtci
 you make us by the time when. And person he helps us the mv. he only
 one

účkaⁿ tē gáxajī te hă'. Čisíčai égaⁿ účkaⁿ tē gáxe te hă;
 deed the he will not do it . He thinks as deed the he will do it .
 of you

"Iⁿwiñ'řaⁿ tá ama," ečégaⁿ égaⁿ, gáxe te hă; ádaⁿ éskana 9
 They will aid me, he thinks as, he will do it . there- fore oh that

učéřaⁿi ka^{n'}aⁿč^aⁿčai. Éskana, kagéha, Wakan'da aká năn'de
 you aid him we hope. Oh that, my friend, God the sub. heart

čičířa číčicíba-bádaⁿ aňgú aⁿč^aⁿčai tē năn'de čičířa tē uđé
 your he pulls it and (pl.) we we speak the heart your the they
 open for you enter

ka^{n'}aⁿč^aⁿčai. Ca^{n'} níaci^{n'}ga Tibbles aí čⁱⁿ íe wi'áqtci ctěwa^{n'} 12
 we hope. And person Tibbles the one word just one even
 mv. who is called

wágazuájī áčadájī ebčégaⁿ. Wágazúqti učíčai hă, kagéha.
 not straight he does not I think it. Very straight he has told my friend.
 mention to you

Wagíja-bájī-gă. Wádaⁿbai égaⁿ učíčai. Wádaⁿbai égaⁿ,
 Do not doubt the things He has seen us as he tells it He has seen us as,
 he tells. to you

íbaha^{n'}i égaⁿ, wéčita^{n'}i: wéteqi tē wéčita^{n'}i hă. Ca^{n'} ča'éawa- 15
 he knows it as, he works for hard for the he works for . And you pity
 us us us

čáča-ba éskana učéřaⁿ ka^{n'}aⁿč^aⁿčai, níkaci^{n'}ga năn'de-údaⁿ-
 us and oh that you aid we hope, people ye who have good
 (pl.) him

mácě.
 hearts.

Two Crows said:—Kagéha, níkaci^{n'}ga uáwačákíe né čáčiⁿ- 18
 My friend, person you talked to us you who were
 going

ceč^a^{n'}, níkaci^{n'}ga čéama a^{n'}bačé čisíčai égaⁿ, wáinčibaxúi
 in the person these to-day they remem- as, we have written
 past, ber you to you about sev-
 eral things

hă. Aⁿčísicě-naⁿ caⁿcaⁿ'qtiaⁿ'i hă. "E'aⁿ' aⁿčina'aⁿ taí édaⁿ,"
 . We think of usu- always . How we can hear from ? (in so-
 ally him liloquy),

aⁿčan'čě caⁿ'caⁿqti aⁿ'čini hă. Caⁿ' níkaciⁿ'ga Wakan'da
 we think always we are . And person God

3 wánahaⁿ-mácě, bčúgaqti učíyaⁿi kaⁿ'aⁿčan'čai. Īe čičiŋa kě
 you who pray about all they help We hope. Word your the
 different things, you (s.)

éskana íusictaⁿjí čígaxe kaⁿ'aⁿčan'čai. Kí čéču níkaciⁿ'ga
 oh that not lying they make we hope. And here Indian
 (regard; you)

ukéčiⁿ amadítaⁿ júcat'aⁿ' wagácaⁿ né égaⁿ. *Judge Dundy* é
 common from the (pl.) you had a traveling you so. Judge Dundy he
 body go

6 wéčigčan' eŋá tě údaⁿ hégají égaⁿ aⁿčan'ničai hă. Ědíhi xí,
 decision his the good very as we take refuge . That being the
 in it case,

"Wéudaⁿ jín'ga etégaⁿ áhaⁿ," aⁿčan'čai. Kí úckaⁿ kě 'íčacě
 good for us a little apt ! (in so- we think. And deed the you
 liloquy), speak about

né kě wiⁿ'čakájí tě činǵé'qtiaⁿ'i. Bčúgaqti ícpahaⁿ'qti égaⁿ
 you the you do not the there is none at all. All you know it well as
 went speak truly

9 né, číja-bájiqtiaⁿ' etaí. Iŋígaⁿčai činǵké číja ctéctěwaⁿ', weá-
 you they should not doubt you Grandfather the st. he even if, he does
 went, at all. one doubts you

bahaⁿ-báji hă. Čí weácpahaⁿ'i égaⁿ 'iáwačacai. Kí Iŋígaⁿčai
 not know us . You you know us as you talk about us. And Grandfather

činǵké wagáqčan' eŋá amá íusictaⁿčě'qtiaⁿ'i. Kí Iŋígaⁿčai
 the st. several his the pl. they really caused him to And Grandfather
 one sub. tell a lie.

12 činǵké, "Níkaciⁿ'ga ukéčiⁿ-ma gíudaⁿ'qti waďáxe," ečégaⁿ tě hă.
 the st. The Indians very prosperous I have made he has thought .
 one, them, it

Gań'xí wegáxai čan'ja, ědíti xí, wegáxa-báji, čicéčan-naⁿ'i
 And then he does it though, by the when, they do not do it they pull it usu-
 for us time it for us, to pieces ally
 has come hither

wagáqčan' eŋá amá. Kí Iŋígaⁿčai činǵké gíudaⁿ wegáxe-naⁿ'i
 servant his the pl. And Grandfather the st. good for he makes it usu-
 sub. one one for us ally

15 čan'ja, ičádičai amá ědíti údaⁿ tě é čizé-naⁿ'i, ańgú u'ágča-
 though, agent the pl. by the good the it they usu- we suffering
 sub. time it has come take it ally,

naⁿ' aⁿčini hă. Gań'xí Iŋígaⁿčai činǵké wagíbaxu čéčai tě'di,
 usu- we are . And then Grandfather the st. to write differ- they when,
 ally one ent things to him send off

údaⁿqti aⁿčini-bi é gíbaxu čéčě-naⁿ'i hă ičádičai amá, íusictaⁿ
 very good that we are it they write they usu- agent the pl. they tell
 it to him send to ally . sub., lies

18 hégabáji hă. Gań'xí Iŋígaⁿčai činǵké údaⁿqti wegáxai 'íčai
 not a few . And then Grandfather the st. very good to do for us he
 one prom-
 ised

teča^{n'}ja, ca^{n'} ičádičai amá údaⁿ wegáxa-bi ečégaⁿ-na^{n'} téě
 though, yet agent the pl. good that they have he thinks usu- it is
 in the past sub. done for us it ally the

hă. “Údaⁿ tē čizé-naⁱ ča^{n'}ja, ca^{n'} piäji tē-na^{n'} áhucigai,”
 Good the they usu- though, yet bad the usu- they persist
 take it ally in (saying)

ečégaⁿ-naⁱ té, Iígaⁿčai aká. Kĩ údaⁿ Iígaⁿčai ‘íče tē 3
 he thinks usu- the, Grandfather the sub. And good Grandfather prom- the
 ally ised

wegáxa-báji-na^{n'}i égaⁿ, ucté amá naxíde-čĩngé-naⁱ hă Caa^{n'}
 they do not do usu- as, remain the are disobedient usu- . Dakota
 for us ally ones who ally

amá. Kĩ gagégaⁿ gě wéteqi gě Iígaⁿčai na‘a^{n'} iñ‘gaⁿčai
 the pl. And like those the pl. hard for the pl. Grandfather to hear we wish for
 sub. in ob. me in. ob. it him

égaⁿ, ičádičai amá baxú aⁿwa^{n'}ci-na^{n'}i. Ičádičai amá baxú 6
 as, agent the pl. to write we employ usu- Grandfather the pl. to write
 sub. them ally sub.

aⁿwa^{n'}ci ctěwa^{n'} égičē wébaxu - báji-na^{n'}i; wébaxú - bi aí
 we employ notwith- behold they do not write usu- that they have they
 them standing for us ally; written for us say

ctěwa^{n'}, wiñ‘ka-báji-na^{n'}i hă ičádičai amá. Iígaⁿčai wagá-
 notwith- they do not speak usu- agent the pl. Grandfather serv
 standing, truly ally sub.

qčaⁿ eřá amá na‘a^{n'} iñ‘gaⁿčai égaⁿ, wáiⁿčibaxúi hă. 9
 ant his the pl. to hear we wish for as, we write to you
 sub. it him him about several
 things

*Mazi-kide said:—*Kagéha, čé a^{n'}ba gě wagácaⁿ ne tē' a^{n'}ba
 My friend, this the days traveling you the day
 go

ičaugče čisíčē-na^{n'}i čikáge amá. A^{n'}cte ičádi wagácañgíčē
 throughout they think usu- your the pl. As if his father he causes his own
 (or, every) of you ally friend sub. to travel

égaⁿqtia^{n'}i: “E‘a^{n'} aná‘aⁿ etédaⁿ,” ebčégaⁿ a^{n'}ba ičaugče. Ěska 12
 it is just so: How I hear it apt? (in I think it day throughout Oh that
 soliloquy), (or, every).

wikáge ukét‘aⁿ ka^{n'}aⁿča^{n'}čē-na^{n'}i. Wada^{n'}bai égaⁿ cučé,
 my friend succeed we hope usu- He saw us as he has
 ally. gone to
 you (by
 request),

Wakan‘da wáčahaⁿ níkaci^{n'}ga-mácě, wawíue-macégaⁿ, éskana
 God to pray vari- O ye people, lawyer ye who, oh that
 ous prayers to likewise

učéřaⁿ ka^{n'}aⁿča^{n'}čai. Ěska iniřawáčē tē ukét‘aⁿ ka^{n'}aⁿča^{n'}čai. 15
 you aid we hope. Oh that capable of sus- the he acquires we hope.
 him taining life it

*Taⁿwaⁿ-gaxe jiñga said:—*Kagéha, ca^{n'} níkaci^{n'}ga-ma wábča-
 My friend, in fact the people I pray to

haⁿ čéačē íe wiⁿáqtcí. Ca^{n'} níkaci^{n'}ga edádaⁿ wíučakiaí ří,
 them I send word just one. And person what you (pl.) speak if,
 away to them about it

učúčakíkie-mácě, Wakan‘da wáčahaⁿ-mácě edábe, wíbčaha^{n'}i 18
 O ye who speak to one an- God ye who pray various also, I pray to you
 other about it, prayers to him (pl.)

bčúgaqti. Níkaci^{n'}ga ukéčiⁿ bčúgaqti číčiha^{n'}i tē hă, uáwa-
 all. Indian common really all they have prayed O ye
 to you

čagiŋa^{n'}i-mácě. A^{n'}ba gě wabčítaⁿ-naⁿ-ma^{n'} ctěwa^{n'}, níka-
 who aid us. Day the pl. I usually work at differ- even if, per-
 in. ob. ent things

3 ci^{n'}ga wagácaⁿ če čí^{n'} gčí ŋi, edádaⁿ íe údaⁿqti ači^{n'} gčí
 son traveling he who has he when, what word very good he brings
 gone returns back

ka^{n'}ebčégaⁿ-qti-naⁿ-ma^{n'}, asíčě-naⁿ ca^{n'}caⁿ. Edádaⁿ ctéctěwa^{n'}
 I am usually earnestly hoping it, I think usu- always. What soever
 of him ally

sagíqti ukét'aⁿ gčí ka^{n'}aⁿča^{n'}čai, ebčégaⁿ. Kí ciñ'gajiñ'ga
 very firm he acquires he we hope, I think it. And child
 returns

6 wiwíŋa sagíqti maja^{n'} čan'di in'najiⁿ kaⁿbčégaⁿ.
 my very firmly land in the he stands I hope.
 for me

*Jačiⁿ-naⁿpajī said:—*Kagéha, wačnítaⁿ né tē éskana níka-
 My friend, to work at you the oh that In-
 various went things

ci^{n'}ga ukéčiⁿ úwačagiŋa^{n'} údaⁿqti učáket'aⁿ čagčí kaⁿbčégaⁿ.
 dian common you aid them very good you acquire it you re- I hope.
 turn hither

9 Níkaci^{n'}ga waúe-mácě učéŋaⁿ-mácě, éskana wacka^{n'}qti učé-
 Person O ye lawyers O ye who help him, oh that making a great you
 effort render

ŋaⁿqti kaⁿbčégaⁿ wíbčaha^{n'}i hă. Níkaci^{n'}ga céčiⁿ wéteqi kě
 him much I hope I pray to you (pl.) Person that mv. hard for the
 aid ob. us

íbaha^{n'}i égaⁿ wéčitaⁿ cučai.
 he knows it as to work for has gone
 us to you.

12 *Wadjepa said:—*Íáča-májī ča^{n'}ja, íe bčúga wiwíŋa, in'caⁿ hă.
 I have not though, word all my own, I agree
 spoken about it to them

NOTES.

22, 2, čai. G. thought that it should read, "ačai," but that means, *he goes or went of his own accord*. With "čai" compare the use of "cuče" instead of "cučai," 21, 4, 23, 4, 24, 5, and 27, 13, confirmed by W.

21, 13, uckaⁿ číŋai, etc. The idea is: I have attained to the afore-said stage of civilization, but the President ignores it (or, opposes it), acting just as if he meant to say, "I do not wish you Indians to live as white people!"

22, 7-8, niaciⁿga waŋap'ě če-ma, etc. W. changed it to, níaci^{n'}ga
 people

wačáŋap'ě ɔne-má gick' úwačakiaí kaⁿbčégaⁿ hă, "I hope that you will
 you are near you those quick you talk to I hope
 them go who them

speak very soon to those people near you, to whom you go. But that

hardly agrees with the context, as Naⁿpewačě was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "čaxickaxe," as in 23, 15. Waxai in 23, 13, refers to the Indians alone, but, in 23, 15, to all races, including white people, Indians, etc.

23, 15-16, ajĩ tě hă Wakanda aka. If "ajĩ" be retained, change "aka" to "čĩñke," or otherwise "ajĩ" should be changed to "a-bajĩ" before "aka."

25-27. Two Crows' words were addressed directly to Mr. Tibbles; but some of the speakers addressed the white people of the United States.

26, 9, *et passim*. Iqigaⁿčai čĩñke. Used correctly in 26, 10-11, and 26, 16, where it is the ob. of verbs. It can be changed to "Iqigaⁿčai aka" in 26, 12; but that requires "ečegaⁿi" after it, instead of "ečegaⁿ." In 26, 14, čĩñke should be "aka" before "wegaxe-naⁿi;" and in 26, 18, "aka" should be used before "ičai." Had "iče" been used there "čĩñke" might stand, provided that *action by request* or *permission* was referred to. W. said that Two Crows spoke hurriedly, when he used "čĩñke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Iqigaⁿčai čĩñke because *he did not see* the President, but this is inconsistent with his use of "Iqigaⁿčai aka" in 27, 3.

27, 4, wegaxa-bajĩ refers to the acts of Indian agents, not to that of the President.

27, 17, wiučakiai refers to Congress.

Since this letter was written the author has talked with several Omahas, including four of the men who dictated parts of this letter. Judging from what they say, they have had reason to change their opinion of Mr. Tibbles, who has married a daughter of the late Joseph La Flèche, and has been residing among the Omahas for several years.

As the author has not returned to the Omahas since he left them in 1880, all subsequent information respecting the tribe has been gained from letters and from Omahas who have visited Washington.

TRANSLATION.

(Duba-maⁿčĩⁿ said:)—My friends, ye persons who are the principal ones of the whole country, I think of you to-day, and so I petition to you. O ye people, O ye who understand something, a man who knows about us and who understands our troubles in this land has gone to you for the purpose of working for us. I refer to Mr. Tibbles. I hope and pray that you may accept his words and help him! As he understands some of the ways of all of us Indians, he has gone to you to accomplish something for us; but if he works alone we fear that he will fail. Therefore, O ye people, if you aid him, and all of you succeed in doing something for us, I may hope to continue to work for myself with much gladness in this land. It is wrong for those people

who do not know our ways to doubt what Tibbles tells. But what Tibbles says he says because he has indeed gone to you to right the wrongs of us Indians.

(Sinde-xaⁿxaⁿ said:)—My friend, as I think to-day of the principal people who are intelligent, I will petition to them. A man has gone hence to you, and he has gone with a full knowledge of our troubles; for he has seen us with his own eyes. In former days I never saw even one man who did such a thing; but just now I see the deed (done). I mean Tibbles. O ye people, I petition to you because I hope that when he tells you about all the things that are difficult for us, you will accept them from him. Notwithstanding those who know nothing about our difficulties doubt him, as he knows about us, you will please accept his words. The President does not have a full knowledge of our trouble, and though he has the oversight of us, behold, he wishes us to die! But as we wish to live, we pray to you, O ye persons who help us! I am undertaking one thing; I am learning to do various kinds of work. I have accepted all your customs. But though I have done this, the President acts just as if he was saying, "I do not wish you (Indians) to live as white people!" I think of the man who is going hence to-day. O ye great men, I think of you all. Perhaps you think that you have persevered (in our behalf); I send to you to beg you to persevere again.

(Naⁿpewačě said:)—My friend, to-day I think more of those who pray (than of any others). We hope that you may accept all the words of this man who is going, and that you may act accordingly. He goes to work for all the tribes of Indians. And when you succeed, and it is settled in a very satisfactory manner for us, O ye who work for us Indians, we ought to be human beings. We desire you to make us human beings! We used to think that the oversight which the President exercised over us Indians was a good thing, but now it is not apt to be so. We used to think that something was ours, but behold, we are virtually not their owners. If that be the case, I hope that you will do your best very soon to aid those who have been approximating to you. Though we Indians have been looking all around in search of the good road for ourselves, we hope that they may cause us to find the good (close at hand). My friend, when I said that we had looked all around for it, I referred to our having faced toward your methods, those good things.

(Je-uxaⁿha said:)—My friend (Tibbles), some of these Indians remember you. We think of you to-day, because you went to work at various things for us. Though I have had sense for forty years, I have not known a person who resembles him (Tibbles) in doing kind acts. And now, though he does not at all belong to those who have in their veins our Indian blood mixed with the blood of another race, yet he pities us and works at various things for us! The white people have always wished us to continue wild; but now God has ordered him (Tibbles) to do various kinds of work for us, and thus he does. And now, as I

hope that I may live as the other people of the country do, I pray for that on my own account. Though I have a different skin, I hope that I may live in the land as do the people with white skins. The words spoken by my friend who has gone to you are in accord with what he has seen among us. O ye chief men, I hope that you may accept the words and help him. I do not mention the President by that name; I call him the "Slayer of Indians!" I wish that I could see him face to face and give him these words! I refer to his not helping us. He accepts what words the agents say, but he does not even look at us! I have taken my place at the very end of the petition, and thus I send to you to pray to you.

(Big Elk said:)—The man who is now on his way (to the East) is the only one who has obeyed God's words. He has not wished to transgress the commandments of God: it is good. When God made us in this country, He did not say, "You shall regard yourselves in the way of others." God did not say this to any race of people, whether they were Indians or white people, such as you are. Only that which God made is good. And you who have an abundance of possessions, are, as it were, just like Him; therefore please listen to the words of no one except the man who has gone hence (to you). He has gone to you to rectify several matters for us who are suffering. God made us in this country, and though we have continued in it, we have not succeeded at anything. Because we have not succeeded at anything you have made trouble for us Indians! The President desires us to go in the way in which there are usually very bad things. Therefore this man, who has really seen us, has gone to you to rectify several matters for us. O ye very strong men, O ye who pray to God, help him!

(Joseph La Flèche said:)—My friends, ye people who dwell in the country of the United States, I petition to you! O all ye people! I petition to you. We write to you because we wish you to pity us when you see this letter. In former days, when we dwelt in this land, we did not know of anything whatever like this! As God made various things for us to eat in this country, we continued to eat them; and we had sense enough for this, if for nothing else. And behold, O ye people, you have brought on us a great trouble! And when we had trouble, and were without a refuge, we used to go to the President and petition to him. But he made it a rule not to accept our words. At length we learned this by experience. Behold, thought we, he does not regard us as human beings! We know for ourselves that he does not regard us as human beings; therefore, O ye people, when we start to go towards you, the President usually blocks our way! He acts just as if he was saying, "I do not wish you to be human beings." Still, we wish you to pity us, and from this time forward to acknowledge us to be human beings! And we hope that by the time that we are looked upon as human beings he may always think of our children (even if he has not paid any attention to us). The man who is aiding us can not accomplish

this business alone. He undertakes it because he thinks of you. He thinks, "They will aid me," and so he does it. Therefore we hope that you will aid him. O friends, we hope that God may open your hearts, and that our thoughts may enter your hearts. I do not think that this man called Tibbles has spoken even one false word. Friends, he has told you nothing but the truth. Do not doubt his words! He tells you what he has seen among us. He is trying to right our wrongs, after seeing us and gaining a knowledge of us. O ye people with good hearts, we hope that you will pity us and help him!

(Two Crows said:)—My friend, you who were going after talking to us, as these men remember you to-day, we have written to you about several things. We are ever thinking of you. We are always thinking, "How can we hear from him?" We hope that all those who pray to God about different things may help you. We hope that they may regard your words as true ones. You have gone on a journey just as if you had been born here among us Indians! We take refuge in Judge Dundy's decision, as it is very good. That being so, we think "It may be better for us!" There is no part of this matter about which you went to speak of which you do not speak truly! You knew all about it before you went, so they ought not to doubt you at all. Even if the President doubts you, he does not know about us. You know about us, so you talk about us. The servants of the President have really caused him to tell a lie! The President has thought, "I have made the Indians very prosperous." And then, though he has done something for us (*i. e.*, ordered it to be done), by the time that it gets here, it is not done for us, as his servants pull it to pieces! Though the President may usually do what is for our good, the agents abstract the good when it gets here, and we suffer. And when the agents send to the President a report, they report to him that we are doing very well: they tell great lies! And as the President promised in the past to do what was good for us, he thinks that the agents have done so for us. The President thinks, "Though they generally get what is good, they persist in saying what is bad." And as the agents do not carry out the good promises made to us by the President, the rest of the Indians, the Dakotas, are disobedient. And as we desire the President to hear about our troubles such as these, we employ the agents to write. Though we employ the agents to write (to the President about these things), behold, they do not write for us! Notwithstanding they say that they have written for us, the agents do not speak the truth. As we wish the President to hear about his servants, we write to you about these things.

(Mazi-kide said:)—My friend, throughout all the days that you are traveling (for us), those who are your friends are thinking about you. It is just as if one would cause his father to go on a journey. We think throughout the day, "How can I hear from him?" We hope, "Oh that my friend may succeed!" He has gone to you (white people) after

seeing us. O ye people who pray various prayers to God, and O ye lawyers, we hope that you will aid him! We hope that he may acquire something by means of which we may live!

(Little Village-Maker said:)—My friend, I send but one word as my petition to the people. I petition to all of you, both to you who pray various prayers to God and you who speak to one another about the business of the country (in Congress). All the Indians have really prayed to you, O ye who aid us! Even if I work at different things every day, I am earnestly longing for the return of the man who has gone on a journey, hoping that he may bring back some very good words. I am always thinking of him. I think that we (all) hope that he may succeed in bringing us something or other which may be of lasting benefit to us. I hope that my children may never be disturbed in the possession of the land.

(Aačín-naⁿpají said:)—My friend, you went to work at various things for us, and I hope that by your aid to the Indians you may succeed in bringing back something very good. O ye lawyers who aid him, I pray to you. I hope that you may persevere and render him much assistance! That man who has gone (to you) knew about our troubles before he started; and he has gone to you to work for us.

(Wadjepa said:)—Though I have not spoken about (anything), all the words are mine, and I agree to them.

JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagéha, aⁿčína'aⁿ-bají'-qtiaⁿ xáci. Wabágčeze wačá'ia'jǐ.
My friend, we have not heard from you a long Letter you have not
at all time. given us.

Wa'ú wiwíŋa Zuzět'te čína'aⁿ gaⁿ'čai. Miⁿ'jīŋga aŋgúŋai
Woman my Susette to hear wishes. Girl our
from you

jīŋgá čīŋké wakéga iⁿ'teaⁿ. Maⁿtcú-nájiⁿ amá cagčai. Wá- 3
small the one who is sick now. Standing Bear the mv. has gone I pur-
sub. back to you.

bčiqe pí éde naxídečīŋ'ge gaⁿ' íe tē aⁿ'na'aⁿ-báji, wábčieša
sued I but disobedient as word the he did not hear me, I spent more
reached him time than I
had intended

agčí. Kǐ úckaⁿ tē čí'áqti caⁿ' agčai. E'aⁿ' maⁿoniⁿ' tē
I re- And deed the failed in al- yet went back. How you walk the
turned hither together

iⁿwiⁿ'ča íča-gǎ. Maⁿtcú-naⁿ'ba ijiŋ'ge Caaⁿ'aŋa čé gaⁿ'čai 6
to tell it to send Two Grizzly bears his son to the Da- to go wished
me hither. kotas

éde, číc'a. Ičádičai amá učí'agaí.
but, he failed. Agent the sub. was unwill-
ing.

NOTES.

33, 4. For “wábčiésa,” W. and G. read, “wábčé’a,” or, “wábčéic’a,”
I failed to accomplish anything.

33, 6. Maⁿteu-naⁿba, better known among the people of Nebraska as “Yellow Smoke.”

33, 7, číc’a. Accented peculiarly. G. said it should be, číc’á hă, the regular pronunciation.

Standing Bear refused to remain any longer at Decatur, so despite the advice of the author, who was acting according to instructions from Standing Bear’s friends at Omaha, he started for his old home on the Niobrara River. He was pursued by John Springer, an Omaha policeman, who tried to bring him back. Standing Bear defied him, showing Judge Dundy’s decision. John was obliged to let him go.

. TRANSLATION. .

My friend, we have not heard from you at all for a long time. You have not corresponded with us. My wife Susette wishes to hear from you. Our younger daughter is sick now. Standing Bear has started back to you. I pursued him and overtook him, but he was disobedient and would not listen to my words; and so, after spending more time than I had intended, I had to come back without him. Although his affair was far from being settled, he started back to his old land. Send and tell me how you are. Two Grizzly Bears’ son wished to visit the Yanktons, but he failed, as the agent was unwilling for him to go.

TO REV. JOHN C. LOWRIE, NEW YORK, FROM TWO CROWS AND
OTHER OMAHAS. SEPTEMBER 16, 1879.

Kagéha, wáiⁿčíbaxúi hă. Caⁿ’ íe djúbaqtci aṅgúčikié
O friend! we write to you on . And word very few we speak to
various subjects you

cúčeaⁿ’čě tañ’gataⁿ. Caⁿ’ úckaⁿ pahan’gadi ‘iaⁿ’čě tañ’gataⁿ
we will send to you. And deed formerly we will speak of it

3 hă. Úckaⁿ pahan’gadi wabágčeze áčade ɣí tě ‘iaⁿ’čě tañ’gataⁿ
. Deed formerly book reading house the we will speak of it

hă. In’cte, kagéha, pahan’gadi wabágčeze áčade ɣí tě wačá’i
. As if, O friend, formerly book reading house the you gave
it to us

tě, wečéckaxái hă. Kí caⁿ’ údaⁿqti aⁿčaⁿ’bahaⁿ-bají’qtiaⁿ’i
the, you made it for us . And yet very good we did not know it at all

6 čaⁿ’ja, caⁿ’ č’di ciñ’gajiñ’ga najiⁿ’aⁿwañ’kičě-naⁿ’i. In’taⁿ
though, yet there child we caused them to stand usu- Now
ally.

wabágčeze áčade tě enáqtci údaⁿ tédegaⁿ’ aⁿčaⁿ’bahaⁿ’i hă;
book reading the it only good has been apt we know it .

ʔdaⁿ aṅga^{n'} ʕai héga-a^{n'} ʕiⁿ-báji wabágɕeze áɕade tē. Ga^{n'}
 here-fore we desire it we are not a little book reading the ob. And

ʕa^{n'} wabágɕeze áɕade ɣi tē' údaⁿ qti ciṅ'gajiṅ'ga amá naji^{n'} i
 At any rate book read-ing house the very good child the pl. stand sub.

ʔhaⁿ, aⁿ ʕa^{n'} ʕai hə. Ki ca^{n'} wabágɕeze áɕade tē ɕapiqti 3
 ! we think . And yet book reading the speaking it very well

vaséɣaⁿ aɕai-de ēbéwaⁿ i éiⁿ te wabágɕeze áɕade ɣi tē
 rapidly they when who caused it it may be book reading house the

ɕicéɕaⁿ i. Ga^{n'} iɕádiɕai amá wáɕiⁿ, ciṅ'gajiṅ'ga a^{n'} ba hébe
 was broken up. And agent the pl. had them, child day part of it

wabágɕeze áɕadewákiɕai. Ki ɕéama ciṅ'gajiṅ'ga-ma pa- 6
 book caused them to read. And these the children be-

naṅ'ga wabágɕeze áɕade amá ni^{n'} ɣa amá gɕéba-cáde ki
 ore book read the pl. alive the ones sixty and who

ɕi di sātāⁿ. Īe ɕapi, wabáxu ctēa^{n'} i. Īe ɕapi ɕaṅká edítaⁿ
 in it five. Lan- speak they even write (letters). Lan- speak they who from guage well, well (them)

vi^{n'} Iɣigaⁿ ɕai iéskā; cī edítaⁿ wi^{n'} wabágɕeze wéɕade 9
 one Grandfather (his) inter- again from one book reads for preter; (them) them

hə. Cī edítaⁿ naⁿ bá jaⁿ ɕítaⁿ i hə, cī ɕábɕiⁿ wáqe ɣi gáxe
 . Again from two work as car- and three white house to (them) penters people make

baha^{n'} i hə. Cī edítaⁿ ɕábɕiⁿ ma^{n'} zégáxai hə. Cī edítaⁿ
 they know . Again from three work as blacksmiths . Again from (them) (them)

vi^{n'} úɕiɣúbadi waɕítaⁿ hə. Ki i^{n'} tcaⁿ Quaker-má wáɕiⁿ tē 12
 one at the grist mill works . And new the Quakers have had the them

ɕeta^{n'} wiⁿ áqtcictē wáqe ía-báji: ma^{n'} zěskā tē u'a^{n'} ɕiṅgē'qti
 so far even only one white do not speak money the all in vain people the language:

ɣpáɕē, edádaⁿ ctéctēwaⁿ íɣiɣáxa-báji. Ki pahaṅ'ga tē údaⁿ
 fell down what soever they did not make And before the good (=lost), for themselves by means of it.

nahiⁿ tédega^{n'}, wéɕicéɕaⁿ égaⁿ wéɕa-báji héga-báji. Úckaⁿ 15
 indeed was apt, but, they broke it as we are sad very. Deed up for us

pahaṅ'ga teɕa^{n'} cī ē'qti aṅɣiɣaⁿ ɕai. Ki éskaⁿ Iɣigaⁿ ɕai aká
 before the again that we desire for And probable Grandfather the (past) (or, per- sub. haps)

uáwagiɣa^{n'} i eɕégaⁿ wáɕē. Ki cī' éskana, kagéha, uáwaɕagi-
 he helps us is reasonable. And again oh that, O friend, you help

ɣa^{n'} i aⁿ ɕa^{n'} ɕai. Pahaṅ'gadi uáwaɕagiɣa^{n'} i égaⁿ cī i^{n'} tcaⁿ 18
 us we think. Formerly you helped us as again now

uáwaɕagiɣa^{n'} i aṅga^{n'} ɕai. I^{n'} cte ta^{n'} waⁿ gɕaⁿ ɕa^{n'} wabágɕeze
 you help us we desire. As if tribe the book

áçade	tě	ígiúda ⁿ	taté	náça ⁿ qti	a ⁿ da ⁿ 'be	eáwaga ⁿ 'i,	áda ⁿ
reading	the	shall be for its good		shining very brightly	we see it	we are so,	there- fore

aṅga ⁿ 'çá-qtiá ⁿ 'i.	<i>Day school</i>	tě	aṅga ⁿ 'çá-báji.
we strongly desire it.	Day school	the	we do not desire.

NOTE.

This letter was dictated to the author at the Presbyterian mission house, twelve Omahas being present.

TRANSLATION.

O friend, we write to you on various matters. We will send to you to speak to you a very few words. We will speak about something that was done formerly. We will speak about the school-house that was formerly in operation. When you, O friend, gave us a school-house, it was as if you made it for us. And though at that time we did not know at all that it was a very good thing, yet we generally put the children there. Now we know that the sole tendency of education at that time was towards improvement. Therefore we are not a little anxious for education (for the children). We think, "The children fare very well when they stay at the school-house!" And yet when the children were learning to speak English very well, and were improving rapidly, from some cause or other the school-house was broken up! And then the agents took the control, making the children study for half a day. Now there survive sixty-five of those who formerly learned at the boarding-school. They speak English, and they even write letters. Of those who speak English, one is a Government interpreter, one is a school teacher, two are carpenters, three know how to put up houses, three are blacksmiths, and one works at the grist-mill. And now, of those who have attended school since the Friends took control, not even one speaks English! The money has been expended all in vain. They have not made anything for themselves out of it. And what was in existence formerly was truly good in its tendency, but as they have broken it up to our disadvantage, we have been greatly displeased. We desire for ourselves that very thing which was here formerly. And it is reasonable to think that the President will aid us to get this. O friend, we think that you will help us. As you aided us formerly, so we desire you to aid us now. With reference to the boarding school, we regard it as something that is shining very brightly, and which must be for the good of the people. Therefore we strongly desire it. We do not want the day schools.

HUPEÇA TO WILLIAM M'KIM HEATH. OCTOBER 1, 1879.

Kagéha, a^{n'}bačé waqin^{n'}ha čaⁿ ɬa^{n'}be. Kagéha, níkaci^{n'}ga
My friend, to-day paper the I have My friend, people
seen it.

nkáčě, éskana aⁿčta^{n'}bai kaⁿbčégaⁿ, cī wiɬa^{n'}bai kaⁿbčégaⁿ.
who, oh that you see me I hope, again I see you (pl.) I hope.

kaci^{n'}ga-máčě, wačaxigčítaⁿi tē qtaⁿwičai égaⁿ égimaⁿ hă. 3
O ye people. you work for your- the I love you as I do that
selves (pl.)

umúskě wégaⁿze gčéba-na^{n'}ba uáji, údaⁿqti dáxe. Wata^{n'}zi
Wheat measure twenty I sowed, very good I did. Corn

gaⁿze gčéba-čábčeiⁿ uáji; nú wégaⁿze gčéba-na^{n'}ba; maja^{n'}qě,
asure thirty I po- measure twenty; onion,
planted; tato

gčé, haⁿbčei^{n'}ge, bčúga údaⁿqti dáxe Lí etī wi^{n'} axídaxe, 6
nip, beans, all very good I did. House too one I made for
myself,

aⁿqti, éde i^{n'}načei^{n'}ge. Kúkusi gčéba wábčeiⁿ, ɬéskă-mi^{n'}ga
good, but it was burnt Hog ten I have cow
for me, them,

áqteci, mi^{n'}xa dúba wábčeiⁿ; zizíka wiⁿáqteci: cēna wéčaxi-
st one, goose four I have them; turkey just one: enough you make
for yourself

axai gě é éskana ebčégaⁿ, kagéha, i^{n'}tcaⁿqteci wábčeiⁿ. 9
beans the pl. that perhaps I think it, my friend, just now I have
them in. ob. them.

tcaⁿqteci uwíbča hă. Edádaⁿ aⁿča^{n'}bahaⁿ-báji égaⁿ, níka-
ust now I tell it to What we do not know it so, In-
you

ga ukéčeiⁿ a^{n'}gačeiⁿ. 'Ágčaqti a^{n'}čeiⁿ. Aⁿt'é tē weáčeiⁿgě'qti
common we who move. Suffering we are. We die the we have no means
greatly at all

'caⁿ a^{n'}čeiⁿ a^{n'}ba ičáugčé, edádaⁿ aⁿča^{n'}bahaⁿ-báji, ehé. 12
ays we are day throughout, what we do not know it, I say.

kan'da amá účitaⁿ gě čiga^{n'}zai ga^{n'}, nípi ga^{n'}, údaⁿ
God the mv. work the pl. he has taught as, you do as, good
(or pl.) sub. in. ob. you it well

ni^{n'}. Kī wégaⁿza-báji ga^{n'}, kagéha, wéteqi hă. Waníta
walk. And he has not taught us as, my friend, it is hard Quadruped
for us

ajiⁿ jút'aⁿ čei^{n'} é uáwagičai. É účitaⁿ wegáxai. Hébe 15
tures of its own the it he has told us. It work he made for us. Part
accord coll. (?) ob.

gúāni ga^{n'}, hébe aⁿgútaⁿi ga^{n'}, kī wi^{n'} aⁿi^{n'}i. Kagéha,
out on as as, part we put on as as, and one we wear My friend,
occasins leggins as robes.

a^{n'}bahaⁿ-báji 'ágčaqti a^{n'}čeiⁿ. Uáwaxa^{n'}i-gă. Uáwačaxa^{n'}i
we do not know it suffering we are. Help us! You help us
greatly

aⁿníɬa etégaⁿ. Uáwačaxa^{n'}i tē níkaci^{n'}ga ukéčeiⁿ-ma níɬa 18
we live apt. You help us the Indian the common ones to live

čéckaⁿnaí éskaⁿ ebčégaⁿ ga^{n'}, uwíbča. Aⁿguéja etī wáqe-
u wish for us I think it may be as, I tell it to We, on the too O ye
you. one hand

mácě, maja^{n'} pahañ'ga ućá'aⁿsi tě ćá'ea^{n'}ćićě héga-a^{n'}ćiⁿ-bá
white land first you leaped the we pitied you we were very.
people, in it

Ki maja^{n'} ćaⁿ údaⁿ cta^{n'}'bai tēdīhi ɣi, weáćat'anaí,
And land the good you saw it by the time when, you hated us,
it arrived

3 wećéckaⁿnaí. Kagéha, caⁿméwaćái-gă. Níkaci^{n'}ga ukéćiⁿ-n
you wished for us. My friend, let (ye) us alone! Indian the common one

céna 'íwaćái-gă. Aⁿwañ'ɣigćitaⁿi wada^{n'}be-na^{n'}i Uma^{n'}h
enough speak (ye) about them. We work for ourselves they see us usu- ally Omaha
ally

añ'gataⁿ. Pahañ'ga tē'di úćitaⁿ ćićiɣai gě da^{n'}be ga^{n'}ć
we who stand. At the first work your the pl. to look they ha
in. ob. at

6 ctěwa^{n'}-báji. Ki i^{n'}tcaⁿqtci úćitaⁿ ćićiɣai gě ćéama da^{n'}ba
not the least de- And just now work your the pl. these they look
sire. in. ob. at it,

ádaⁿ caⁿméwaćái-gă. Kagéha, níkaci^{n'}ga ukéćiⁿ añ'gać
there- let them alone! My friend, Indian common we who
fore move

'ágćawaćáćai tcábai. Waníta dádaⁿ, ɣáqti, ɣé, a^{n'}paⁿ, ɣatćúg
you make us suffer very Quadruped what deer, buf- elk, antelope
greatly. (sort), falo,

9 ca^{n'} waníta bćúga t'a^{n'}i ga^{n'} wéudaⁿ ga^{n'}, t'éwaćáćai. Ɔiñga
in quadruped all they as good for us as, you killed them. There a
fact abounded none,

añ'guginaí ɣi. Níkaci^{n'}ga-mácě, ćatí tě ceta^{n'} ciñ'g
we seek them, when. O ye people, you the so far child
our own came hither

jiñ'ga áhigi ída amá, cañ'ge miⁿgá amá maja^{n'} ćan'di ída am
many have been horse female the pl. land in the have been
born, sub. born.

12 Wáqe wáćiⁿ amá wi^{n'} gćéba ídawáćě waʒa^{n'}be. Léska mi^{n'}g
White have the pl. one ten has given I have seen Cow
people them sub. birth to them.

maja^{n'} wiwíɣa ćan'di áhigi wédaćě waʒa^{n'}be-naⁿ-ma^{n'}. Maja
land my in the many have had I have usually seen them. Land
young ones

ćan'di pahañ'ga ti tē'di, ɣi Ɔiñgě'qti waćitaⁿ naji^{n'} am
in the first had when, house none at all working they were stand-
come ing, it is said.
hither

15 Ki ɣi aćúhage gáxe-na^{n'} amá. Níkaci^{n'}ga-mácě, wáćab
And house at the last they have usually been O ye people! clothing
making, it is said.

údaⁿqti wiʒa^{n'}'bai. Ki edádaⁿ ígaxe ă. Lan'de ćandíta
very good I have seen And what has it been ? Ground from the
you. done by means of

ćizé amá. Léska-ma ci^{n'}qti waʒa^{n'}be-naⁿ-ma^{n'}. Ki maja
it has been The cows very fat I have usually seen them. And land
taken, they say.

18 wíɣa ćan'di qáde gě íciⁿ amá. Kagéha, úćkaⁿ ćićiɣ
my in the grass the pl. they are fat by My friend, deed your
in. ob. by means of it, they say.

bčúgaqti qtáačě bčé. Uáwaŋaⁿ wačĩn'gai. Wáqe-mácě,
 all I love it I go. To help us we have none. O ye white people,
 uáwačaxaⁿ'i xĩ, aⁿnĩa etégaⁿ. Kagéha, níučan'da bčúga
 you help us if, we live apt. My friend, island all
 éskana níaciⁿ'ga uná'aⁿwačákičai kaⁿbčégaⁿ. Níaciⁿ'ga-ma 3
 oh that people you cause them to hear I hope. The people
 about it
 aⁿwaⁿ'na'aⁿ'i tēdíhi xĩ, waqiⁿ'ha wiⁿ' aⁿ'í ičá-gă. Īe údaⁿqti
 they hear about me by the when, paper one give send it Word very good
 time arrives to me hither.
 edábe gáxe 'í ičá-gă. Ikágewičě'qti axídaxe. Kagéha,
 also to make give send it I have you for my I make it My friend,
 it it it hither. true friend for myself.
 wágazúqti uwíbča. Čikáge-ma úwagičá-gă. Kagéha, iⁿ'čěqti 6
 very straight I tell it to Your friends tell it to them. My friend, I am very
 you. (pl. ob.) glad
 wiŋaⁿ'be agčiⁿ' égaⁿ aⁿ'ba údaⁿqti uwíkíe. Kagéha, aⁿctaⁿ'bajĩ
 I see you I sit so day very good I talk to My friend, you have not
 you. seen me
 gaⁿ'adaⁿ aⁿčan'da tē uwíbča tá miŋke. Máčě gčéba-čábčiⁿ
 as, therefore I was born the I will tell you. Winter thirty
 kĩ ě'di naⁿ'ba bčiⁿ'.
 and on it two I am.

NOTES.

Mr. Heath asked this letter for publication in "The Cincinnati Commercial."

37, 19. Añgueja marks a contrast between the Omahas and the white men. Supply a sentence, such as, Číejá etĩ, wáqe-mácě, majaⁿ' čaⁿ údaⁿ ctaⁿ'bai-dé weáčat'anaí, t'é wečéčkaⁿnaí: "But you, on the other hand, O ye white people, when you saw that the land was good, you hated us and wished us to die." L. wrote aňgú ejá.

38, 10. Hupeča began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause [Kĩ majaⁿ' pahaũ'ga učágčĩⁿ čaⁿ, And (in) the part of this land in which you first dwelt]: "And we did not say that you were bad, when you were in the part of this land to which you first came. But if we, in turn, were to cross over to that land from which you came, they would send us back home."

TRANSLATION.

My friend, I have seen the letter to-day. My friends, O ye people, I hope that you may see me, and that I may see you. O ye people, as I love you because you work for yourselves, I do that (*i. e.*, I work for myself). I sowed twenty bushels of wheat, and did very well. I planted thirty bushels of corn, twenty bushels of (Irish) potatoes, onions, turnips, beans; I succeeded very well with all. I also made an excellent house for myself, but I have lost it by fire. I have ten hogs, one cow, four geese, and one turkey: I think, my friend, that just now I have all the things by means

of which you accomplish something for yourselves. I tell it to you just at this time. We Indians have been ignorant. We have suffered much. We are always dying, throughout the day, being entirely destitute, I mean that we are dying in poverty because we know nothing. You have prospered because God taught you different kinds of work, which you do well. It is hard for us, my friend, because he did not teach us. But he has told us about the quadrupeds that mature of their own accord. Such is the work which he has assigned to us. We put on part (of the animals) as moccasins, part we put on as leggins, and one part we wear as robes. My friend, we have suffered greatly because of our ignorance. Help us! If you aid us, we ought to live. I tell it to you because I think that you wish us wild Indians to live, as you have aided us. We, on the one hand, O ye white people, treated you very kindly when you first landed in this country. But you, on the other hand, when you saw that the land was good, hated us, and wished us to die! My friends, let us alone! Do not speak any more about the Indians. You see that the Omahas work for themselves. Formerly they had not the least wish to look at your customs. But just now these (Indians) are interested in your customs, therefore let them alone! My friend, you have caused great sufferings to us Indians. You have killed various quadrupeds, deer, buffalo, elk, antelope, in fact all the animals which abounded for our good. There are none to be found when we seek for them. (We did not say that you were bad when you were in the part of this land to which you first came. But if we in turn were to cross over to the land from which you came, they would send us back home.) O ye (white) people, it is said that many children have been born (to you) since your arrival in this country, and that (many?) mares have been born here. I have seen one of those (mares) which the white people have, that has given birth to ten (colts). I have seen from time to time, in my country, cows that have had many (calves). When they first came to this country, it is said that they continued at work without any houses at all. But subsequently they usually made houses. O ye people, I have seen you (wearing) very good clothing. And how has it been acquired? It has been taken from the ground. I have generally seen very fat cows. And they have become fat from eating the grass growing on my land. My friend, I am going to love all your customs. We have no one to help us. O ye white people, if you help us, we ought to improve. My friend, I hope that you will let the people in the whole world hear of (this letter). And by the time that the people have heard about me, give me a letter and send it hither! Add some very good words to it and send it to me. I regard you as a true friend, on my own account. My friend, I have told you a very straight story. Tell it to your friends! My friend, I talk to you on a beautiful day, just as if I sat beholding you with great joy. My friend, you have not seen me, so I will tell you when I was born. I am thirty-two years of age.

TA^NWA^N-GAXE-JINGA TO MI^NGABU, A YANKTON.

Pahan'ga wajút'aⁿ tēdítaⁿ wiȝaⁿ'be kaⁿbčéde, téqi hégaĵi.
 Before harvest season from the I see you I wished, but, difficult very.

Edádaⁿ bčijut'aⁿ tē aaⁿ'bča cubčé tē iⁿ'teqi héga-máĵi. Iⁿ'taⁿ
 What I have raised the I abandon it I go to you the difficult I am very. Now

cetaⁿ'-naⁿ, edádaⁿ bčijut'aⁿ bčí'a hă. Gaⁿ', nisíha, 3
 only so far, what I have raised I have not finished And, my child,

cañ'ge aⁿčá'i-naⁿ'i-ma iⁿ'cena. Gaⁿ' éě hă, wigíȝaⁿ'be kaⁿ'bča
 horse the ones that you gave me at different times have been expended And that is it I see you, my own I want

tē. Caⁿ gaⁿ' níkaciⁿ'ga itáxaȝá amá indádaⁿ wéčigčaⁿ gáxe-
 the. And at any rate Indian at the head of the Mis-souri the pl. sub. what plan they make

naⁿ'i éiⁿte. éskana, nisíha, íe čaná'aⁿ ctéctěwaⁿ iⁿwiⁿ'čana 6
 usually it may be oh that, my child, word you hear it soever you tell it to me

tíčačě, uqčě'qtcí. Caⁿ' ciñ'gajiñ'ga wa'ú ctí níe ctěwaⁿ'
 you send it hither, very soon. And child woman too pain soever

čĩngé, éskana, nisíha, égiȝaⁿ winá'aⁿi kaⁿbčégaⁿ. Aⁿ'ba ataⁿ'-
 have none, oh that, my child, you do that I hear from you I hope. At different

ctěwaⁿ', nisíha, wiśíčě caⁿ'caⁿ. Éskana awágiȝaⁿ'be kaⁿbčégaⁿ, 9
 times, (W.) my child, I think of you always. Oh that I see them, my own I hope,

aⁿ'ba gataⁿ' ȝĩ. Íe dádaⁿ ctéctěwaⁿ éskana, nisíha, aⁿčági-
 day that far when. Word what soever oh that, my child, you write to me,

cpáxu ičačai kaⁿbčégaⁿ.
 your own you (pl.) send hither I hope.

NOTES.

41, 3. The hiatus denotes that a sentence was recorded in English, but not in the original. See translation.

41, 8-9, aⁿba ataⁿctěwaⁿ, *i. e.*, aⁿba ičaugčě, *every day* (G.).

41, 10. Aⁿba gataⁿ ȝĩ, *i. e.*, aⁿbataⁿctě, *some day or other, hereafter* (G.). One might say, instead, Gataⁿ'qtihi (or, Aⁿ'ba gataⁿ'qtihi) ȝĩ'jĩ, awágiȝaⁿ'be kaⁿbčégaⁿ, *I hope that I may see them at last* (after so long a separation). Used when several years have passed without his seeing his (adopted) kindred (W.).

TRANSLATION.

I have been wishing to see you since the first part of the harvest season, but it has been difficult. It would be very difficult for me to leave what I have raised, in order to go to you. I have not yet finished my work with what I have raised. (When my wheat is threshed and put in the barn, and the leaves fall, I will come to see you and your

four brothers.) My child, the horses that you have given me from time to time are all gone. That is the reason why I wish to visit you. My child, I hope that you will send and tell me very soon if you hear any words whatsoever respecting the plans decided upon by the Indians up the river [probably Spotted Tail's Tetons]. I hope, my child, to hear from you that your children and wife are well, and that you are, too. My child, I think about you every day. I hope that I may visit my Yankton kindred some day or other. My child, I hope that you will write and send me some word or other.

LE-JE-BALE TO T. H. TIBBLES. SEPTEMBER 29, 1879.

..... Kagéha, aⁿ'ba gě ípi etégaⁿ. Aⁿčágiwáckaⁿi xǎ,
 O friend! day the pl. good apt. You exert yourself if
 in. ob. by means of
 for me, your own,

aniⁿ'qa taté. Píčaⁿčáⁿ čá'eaⁿ'čá-bi enégaⁿ. Píqti
 I shall live. Again and again that you have pitied me you think it. Anew

3 ča'eañ'gičái-gă. Wáqe amá kigčáhaⁿi tě égaⁿ wígčahaⁿ'i,
 pity ye me! White people the pl. sub. praying to one another as kinsmen the so I pray to you, my own,

wahaⁿ'e tětáčicaⁿ.
 with reference to petitioning
 for something.

NOTES.

Most of this letter was recorded in English; such parts are marked in the accompanying translation by parentheses.

42, 1, aⁿ'ba gě = aⁿ'ba wiⁿ, referring to a *year*, not a *day* (W.). "Ipi" refers to the material benefits hoped for, *i. e.*, new clothing, food for horses, etc., as the days rolled by he hoped to get these things (G.).

TRANSLATION.

(I came up to the Omaha agency to-day. The words which you sent me as you passed by on your way home make me glad. I wished to tell you about one thing, but you went away. My horses have no food, and so I am suffering. Winter is close at hand. I hope that you will let me know in what land I am to stay. I do not wish to transgress the commands of your friends and yourself.) My friend, as the days pass, good should result from them. If you persevere in my behalf, I ought to improve. (My pants are in holes, and the cold weather is coming.) You think that you have treated me kindly very often. O pity me again! I petition to you as my relation, just as the white people petition to one another. (I hope that you will write and show me your words. I wish to know what you have to say and advise.)

NA^NZANDAJĬ TO JAMES O'KANE.

Ca^{n'} wabágčeze íe djúba wídxu cúčeačě. Wabágčeze
 And letter word a few I write to you I send to you. Letter
 cučéwičě améde qáča wi^{n'}éctěwaⁿ tia^{n'}čakičájĭ. Ca^{n'}-naⁿ
 it is said that I sent it to you (but I do not know it: sic) but back again even one you have not sent hither (to me). And only
 a^{n'}paⁿha řáqtiha edábe i^{n'}čéckaⁿná 'íčačě ča^{n'}ctĭ, ca^{n'} a^{n'}ba 3
 elk hides deer hides also you desired for me you promised formerly, yet day
 ičáugčě asíčě-naⁿ-ma^{n'}. Ca^{n'} a^{n'}paⁿha méha da^{n'}ctě wiⁿa^{n'}wa
 throughout I think of it from time to time. And elk hides winter hides or which ones
 t'a^{n'}qti ni^{n'}wiⁿ kaⁿbčégaⁿ. Ca^{n'} méha gě átaqti ka^{n'}bča.
 are very plentiful you buy I hope. And winter hides the pl. in. ob. exceedingly I wish.
 . . . Ca^{n'} uqčě'qtcí, éskana, qáča iⁿwi^{n'}čana kaⁿbčégaⁿ. 6
 And very soon, oh that, back again you tell me I hope.

NOTES.

43, 1. "Wabagčeze cučewičě amede" would imply that the sender was *drunk* or otherwise, and *ignorant of what he had sent in the letter* (G.).

Read, "Wabágčeze cučéwikičě-naⁿ-ma^{n'} édegaⁿ, qáča wi^{n'}éctěwaⁿ
 Letter I sent to you often by special messenger but (past), back again even one
 tia^{n'}čakičájĭ hă" (G.). This should be either, Wabágčeze cučéačě
 you have not sent to me Letter I sent to you
 éde qáča wi^{n'}éctěwaⁿ tia^{n'}čakičájĭ hă, or, Wabágčeze cučéčě améde
 but back again even one you have not sent it to me Letter it is said that they sent to you, but
 qáča wi^{n'}éctěwaⁿ tíčakičájĭ hă (W.).
 back again even one you have not sent it hither

43, 6. The parenthetical sentence of the translation was not recorded in the original.

TRANSLATION.

I write you a few words. I have written to you, but you have not sent even one reply. As you promised to be on the lookout for elk and deer hides for me, I have been thinking of it regularly every day. I hope that you may buy elk hides or winter (buffalo) hides, whichever kind you find plentiful. I desire winter hides above everything. (Wherever you hear about them, whether in Kansas or somewhere else, I hope that you may buy them.) I hope that you will reply very soon.

GAHIGE, AN OMAHA, TO MACA^N, A PONKA, AND HEQAKA-MANI, A
YANKTON. NOVEMBER 10.

Úckaⁿ cé cka^{n'}na tē téqi hégajī. Wí-naⁿ ewédaxú-naⁿ-ma^{n'}
Deed this you desire the diffi- very. I only I usually write for them
cult

éde gíteqi hă. Wabágçeze cea^{n'}çai gě wénaqçe-na^{n'}i, Pañ'ka
but difficult Letter we send the pl. they conceal usu- Ponka
for him away in. ob. from them ally,

3 çañká wa'í-bájī-na^{n'}i, ádaⁿ añ'gabágçai. Kī Maqpi-jíde íe eřá
the pl. they do not usu- there- we hesitate, not And Red Cloud word his
ob. give to them ally, fore liking to ask for the
favor.

tē pí wágazu aná'aⁿ ka^{n'}bça, uçákiaí tēdíhi xī. Kī ecé cēna
the anew straight I hear I desire, you talk to when the time And you enough
him arrives. say it

hă. Kī Ihañk'taⁿwi^{n'}-ma aⁿwa^{n'}daⁿbe taité ebçégaⁿ. Waçítaⁿ
And the Yanktons we see them shall I think it. Work

6 aⁿçictaⁿ ga^{n'} çéama níkaci^{n'}ga wada^{n'}be ga^{n'}çai. Çíe wáwiké,
we have as these people to see them they wish. You I mean you,
finished it

Mácaⁿ. Níkaci^{n'}ga júwaçágçe maⁿni^{n'} wégaska^{n'}çekiçé'qti-gă.
Feather. People you with them you walk cause him (some one) to entertain
them well.

Údaⁿ waga^{n'}çagă. Wě's'ă-řaň'ga t'éçabi aí. Céřa cukíçai
Good desire them. Big Snake that he has they Yonder one causes
been killed say. there again where
you are

9 éiⁿte aⁿná'aⁿ aňga^{n'}çai.
wheth- we hear it we wish.
er

NOTE.

44, 8. Ceřa may be followed by wabagçeze, a letter, or that word can be omitted. The sentence can end with hă, the oral period. (W.)

TRANSLATION.

This course of action which you desire is a very difficult one. I have generally written for them, but (this) is (a) difficult thing for (one to undertake). The (agents) usually conceal from the Ponkas the letters that we send them; they do not give them the letters; therefore we hesitate about asking the favor [of the Ponka agent?]. When you shall have visited Red Cloud, I wish to hear a true account of his words. What you have said (?) is enough. I think that we shall see the Yanktons. These Indians wish to see them, as we have finished work. I refer to you, O Feather! Be sure to get some one of those people with whom you dwell (*i. e.*, some Yanktons) to entertain the visiting Omahas. And do you have an eye to their interests. It is said that Big Snake has been killed. We wish to hear whether a letter has been sent to you about it.

CYRUS PHILLIPS, AN OMAHA, TO BATTISTE DEROIN AND SON, OTO
INTERPRETERS. NOVEMBER 11, 1879.

Wiȳa^{n'}be ka^{n'}bĉa. I^{n'}teaⁿ cubĉé ka^{n'}bĉa. Ćéĉiñke, Waníta-
 I see you I wish. Now I go to you I wish. This st. one, Li-
 wáqe, cuĉé taĉiñké, ě'di cubĉé taté, ebĉégaⁿ. Wiȳa^{n'}be
 on, the one who will go then I go to shall, I think it. I saw you
 to you,
 agĉí teĉa^{n'}, kagéha, năn'de iⁿĉi^{n'}uda^{n'}qti agĉí. Kĩ ĉéĉiñke 3
 I came in the O friend, heart mine was very good I came And this st. one
 back past,
 hither
 igáqĉaⁿ ĉiñké wédaĉ édegaⁿ wakéga: í tē wamí qta^{n'}-naⁿi,
 his wife the st. has given birth to she is sick: mouth the blood drops usu-
 one children, but ob. ob. ally,
 éde wáqe-jĩñ'ga wabágĉeze gáxe ĉaⁿ ga^{n'}jĩnga ebĉégaⁿ ádaⁿ
 but white man's son letter made it the he did not know I think it there-
 ob. how to do it fore
 ágahádi cuĉé. Ēskana uqĉě'qtcí wabágĉeze tia^{n'}ĉakiĉé kaⁿ- 6
 in addition it goes Oh that very soon letter you send hither I
 to it to you.
 bĉégaⁿ. Waníta-wáqe cuhí tēdĩhi xĩ, indádaⁿ ctēwa^{n'} 'í-bajĩ-gă
 hope. Lion he by the time what ever do not ye give
 reaches that, to him
 you
 há. Niníba a^{n'}ĉa ĉiñkéě hă, nuda^{n'}hañga ĉiñké. Kĩ éde
 ! Pipe to aban- he is one leader the one And but
 don it who who.
 niníba aĉi^{n'} cuĉé ga^{n'}ĉa, éde úckaⁿ dádaⁿ ĉéckaxa-bájĩ kaⁿ- 9
 pipe to take it to you he wishes, but deed what you do not for him I
 bĉégaⁿ, Kága.
 hope, O Third-
 son.

NOTES.

45, 1. Ćéĉiñke, etc. Correct, but there is an alternate reading:
 Ćéaka Waníta-wáqe aká, caĉé tá aka hă', édegaⁿ ě'di cubĉé taté
 This one Lion the sub. will be going to but then I shall go to
 (the sub.) to you you

ebĉégaⁿ hă. (G.)
 I think

45, 3, ĉéĉiñke, *i. e.*, Auguste La Dieu, named in the letter of Lion,
 on page 49. Note the abrupt transition from the first "ĉéĉiñke" (Lion)
 to the next one (La Dieu).

45, 8. Kĩ ede=iⁿtéde, denoting a reversal of his previous course: Lion
 had given up the sacred pipes, *but now* he wished to take them again!
 (G.) Both sentences may be expressed thus: Niníba a^{n'}ĉa ĉiñkéě hă,
 Pipe to aban- he is the
 don one

nuda^{n'}hañga ĉiñké é édegaⁿ niníba aĉi^{n'} cuĉé ga^{n'}ĉai éde úckaⁿ
 leader he is the but pipe to take it to you wishes but deed
 the afore-
 one said

dádaⁿ ĉéckaxa-bájĩ kaⁿbĉégaⁿ, kagéha (W.).
 what you do not for him I hope, O friend

TRANSLATION.

I wish to go now to see you. I think that I shall go to you when Lion does. My friends, when I visited you, I came home highly pleased. This man's wife has given birth to a child, and she is ill: she has frequent hemorrhages from the mouth. The white man's son [either La Dieu or some half-breed interpreter], in my opinion, did not know how to write the former letter, so this letter is sent in addition to that one. I hope that you will send me a letter very soon. Do not give anything at all to Lion when he reaches you. He is the leader, as it were, of those who have abandoned the sacred pipes. And though he is the chief one who gave up the sacred pipes, he now wishes to take a pipe to you (and get presents by means of it); but, O Third-son, I hope that you will do nothing for him.

WAKIDE TO MAWATA^NNA, A YANKTON. NOVEMBER 12, 1879.

Níaci^{n'}ga wiȝa^{n'}be ka^{n'}bĉaqtí hă. Wabĉítaⁿ tĕ i^{n'}taⁿ bĉíctaⁿ.
 Person I see you I strongly desire I work at different things the now I have finished.

Jaⁿckáha, níaci^{n'}ga ikágewiĉé niñké, údaⁿqti iⁿwi^{n'}ĉana ka^{n'}-
 O sister's son, person I have you for a friend you who are very good you tell it to me I

3 bĉa hă. Ca^{n'} waqi^{n'}ha gĉiäji ca^{n'} cubĉé etégaⁿ. Éskana
 wish . And paper has not yet I go to you apt. Oh that

waqi^{n'}ha tia^{n'}ĉakiĉé kaⁿbĉégaⁿ, wana^{n'}qĉiⁿqti. Íe waqpániqti
 paper you send it hither to me I hope, very hastily. Word very poor

égaⁿ uwíbĉa. Waqi^{n'}ha a^{n'}baĉé ĉicta^{n'} tĕ áma híäji tĕ cubĉé
 so I tell it to you Paper to-day finished the the has not when I go to you
 one there reached

6 etégaⁿ. Edádaⁿ axídaxe ka^{n'}bĉa kĕ'ȝa wana^{n'}qĉiⁿqti cubĉé
 apt. What I make for myself I wish on account of the very hastily I will go

tá miñke.
 to you.

TRANSLATION.

You are the man whom I have a strong desire to see. I have now finished the various kinds of work which have occupied my time. O sister's son, you whom I regard as my friend, I wish you to tell me something very good! In fact, I may start to visit you before your letter is received here in reply to this one. I hope that you will send the letter to me very quickly. I tell you words that are somewhat poor. I may start to visit you on this day when the letter to you is finished, before the next day arrives. I will go to you very hastily on account of my wish to do something for myself.

MI^NHA'E-JIŃGA, AN OMAHA, TO KE-ŲREŃE, AN OTO. NOVEMBER 12,
1879.

Waqi^{n'}ha tíç 'íce éde, tíäji hä, ádaⁿ wawémaxe cuçéačě.
Paper to be was but, it has , there- to ask about I send it to
sent prom- not come fore several things you.
hither ised,

Kī cé cuhí xǐ'ji, waqi^{n'}ha čaⁿ tí gígaⁿčai. Ůckaⁿ e'a^{n'}
And this it when paper the to he wishes Deed how
reaches you come for it (?).
hither

maⁿni^{n'} xǐ, na'a^{n'} ga^{n'}čai. Ca^{n'} wačikega čagčé tě aná'aⁿ 3
you walk if, to hear it he wishes. And you were sick you went the I hear it
back

ka^{n'}bča. Ca^{n'} e'a^{n'} níkaci^{n'}ga ůckaⁿ e'a^{n'} čigáxai tě aná'aⁿ
I wish. And how person deed how they did for the I hear it
you

ka^{n'}bča. Ca^{n'} e'a^{n'} čakí čútaⁿ aná'aⁿ ka^{n'}bča.
I wish. And how you correctly I hear it I wish.
reached
home

NOTES.

Ke-Ųreše, or Charles Moore, an Oto, had eloped with another man's wife (or widow). He brought her to the Omaha Reservation, where he remained for some time. The writer met him there. The above letter was sent after his return to the Otos.

47, 1, wawemaxe. Wawéwimáxe, *I ask you about several things* could have been used.

47, 5, e'aⁿ čaki, etc. Supply "eiⁿte," *perhaps*, between čaki and čutaⁿ.

TRANSLATION.

I send to you to ask about several things, because the letter which was promised has not come. (The sender of this) wishes a letter to be sent hither when this one reaches you. He wishes to hear how you are faring. I wish to hear about your going home when you were sick. I desire to hear the truth about your reaching home, and how the people treated you.

I-TÚ-TI-TÁ-HAŲ-GAŲ', AN OMAHA, TO TÁ-PI-KA-ČA-WÁ-HUŲ, A
PAWNEE.

Gaⁿ ca^{n'} čaníŲa tě čat'é tě wiⁿa^{n'}wa čína'aⁿ ga^{n'}čai, 6
(See note.) you live the you are the which one to hear about you he wishes,

čisíčě ca^{n'}caⁿ, čijiñ'ge. Ca^{n'}-naⁿ ůckaⁿ čičíŲa čisíčě-na^{n'}i.
he re- always, your son. And usually deed your he usually remem-
members you bers you.

Ůdaⁿ wániⁿ tě ga^{n'} čaníŲa čídaⁿbe ékiga^{n'}qti ga^{n'}čai, čína'aⁿ
Good you have the so you live to see you just like it he wishes, to hear
them from you

tě. Wa'ú júgçe ícpahaⁿ gít'e hă. Ca^{n'} e'a^{n'} uqçě'qti čídaⁿbe
the. Woman he with you know is dead . And how very soon to see you
her her to him

tě čingěě hă. Ca^{n'} čaniŋa tẽ ga^{n'} čídaⁿbe čkiga^{n'}qti čína'aⁿ
the there is . And you live the so to see you just like it to hear
none from you

3 ga^{n'}čai. Ca^{n'} wa'ú čičiŋa ciñ'gajiñ'ga edábe e'a^{n'} maⁿčai^{n'}
he wishes. . And woman your children also how they walk

waná'aⁿ ga^{n'}čai. Čijiñ'ge cučé. Ceta^{n'} aniŋa maⁿbčai^{n'}. Ěčě
to hear about he wishes. Your son goes to So far I live I walk. Kin-
them you. dred

čičiŋa cti čína'aⁿ ga^{n'}čai. Ůckaⁿ čičiŋa bčúga na'a^{n'} ga^{n'}čai.
your too to hear they wish. Deed your all to hear they wish.
from you

6 Čídaⁿbe učici égaⁿ, ca^{n'} ga^{n'} waqi^{n'}ha cučéčikičai.
To see you it is almost im- yet at any paper he sends it to you,
possible, rate by some one.

NOTES.

The Omaha name of the sender is unknown. The recorded name is a Pawnee one.

47, 6. Gaⁿ caⁿ, precedes words denoting a choice between two things, events, etc. (W.). The use of "Gaⁿ caⁿ" here is a singular one (G.).

47, 6, čaniŋa tẽ, etc. Rather, "čaniŋa da^{n'}ctěa^{n'} tẽ čat'é da^{n'}ctěa^{n'}
you live whether the you or
are dead

tẽ wiⁿa^{n'}wa éinte čína'aⁿ ga^{n'}čai, čisičě ca^{n'}caⁿi hă, čijiñ'ge aká." But
the which may be to hear he wishes he re- always . your son the
of the two about (volun- members (volun- sub
tarily), you tarily)

one can also use the text with a single change: čína'aⁿ ga^{n'}čai hă,
to hear wishes
from you (by per-
mission,
etc.)

čisičě ca^{n'}caⁿ, čijiñ'ge (G.). G. makes no difference between "caⁿ
remem- always your son
bers (by per-
mission,
etc.)

gaⁿ," "caⁿ-naⁿ gaⁿ," and "Gaⁿ caⁿ." Judging from analogy, "čijiñge aka," etc., must be correct, as the wish and remembrance were voluntary, and not in consequence of a command or permission.

48, 4. Čijiñge cučé. The name of this "son" was not given; but he was distinct from the sender of this letter.

TRANSLATION.

Your son always thinks of you, and he wishes to hear whether you are dead or alive. He generally thinks about your habits. As you have treated him well heretofore, he wishes to hear from you as well as to see you again before you die. He has lost his wife whom you used to know. There is no prospect of his seeing you very soon, still, he wishes to hear from you as well as to see you once more before you die. He desires to hear how your wife and children are Your son

goes to see you. I am still alive. Your kindred among the Omahas also wish to hear from you. They wish to hear of all your deeds. It is impossible to visit you just now, but a letter is sent to you at any rate.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ga^{n'} wiȳa^{n'}be ka^{n'}bĉa ctĕwa^{n'}, ca^{n'} edádaⁿ íbĉigĉaⁿ-májĭ
And I see you I wished notwithstanding yet what I did not decide on

núgeä'di. Kĭ aⁿwa^{n'}qpani héga-májĭ égaⁿ, wiȳa^{n'}bai-májĭ-
last summer. And I am poor I am very as, I have not seen you (pl.)
from

naⁿ-ma^{n'}. Ca^{n'} Uma^{n'}haⁿ-ma caĉé tá ama i^{n'}tcaⁿ. Íe wi^{n'} 3
time to time. And the Omahas are going to you now. Word one

géce wi^{n'} iⁿwi^{n'}ĉa. Xe-gĉéze núgeä'di cugĉé tĕ'di iⁿwi^{n'}ĉa.
you one he told it Keȳreȳe last summer he went when he told it to
said as follows to me. back to you me.

Usní ĉé máĉe ĉé wiⁿéctĕwaⁿ Uma^{n'}haⁿ amá ahí-bájĭ tá-bi
Cold this winter this even one Omaha the pl. that they must not
snb. reach there

Waĉutáda-mádi, é tíĉai, wabágĉeze, ádaⁿ égaⁿ ka^{n'}bĉa. É 6
to the Otos, he he sent letter, there so, I wish. Him
said it hither, fore

wiñ'keáĉĕ. Macté tĕ'di wada^{n'}be ga^{n'}ĉai xĭ, wada^{n'}be ga^{n'}ĉai
I regard him as Warm when to see them they wish if, to see them they wish
speaking truly.

ca^{n'}. Kĭ nújiŋga wiwiȳa Sam Allis: "Wáĉaha áhigi aⁱ^{n'} agĉí
proper. And boy my own Sam Allis: Clothing much I have carried
back hither

agí-i-gă ha," ecégaⁿ wabĉítaⁿ bĉíetaⁿ xĭ, adícubĉé tá miñke." 9
Be thou com- ! as you have I work at dif- I finish it, I will go to you for it.
ing for it said it ferent things

Iteañ'kiĉá-gă. Ca^{n'} céna uwíbĉa cuĉéaĉĕ. Edádaⁿ íuĉa
Put them aside for And enough I tell it to I send to What news
me. you you.

píäji cĭ íe údaⁿ ké' ctĭ akiwa aná'aⁿ ka^{n'}bĉa. Gus La Dieu
bad again word good the too both I hear it I wish. Auguste La Dieu

igáqĉaⁿ i^{n'}tcaⁿ wakéga hégaĭ. Wédaĉĕ ga^{n'} t'é tatégaⁿ. Í tĕ 12
his wife now she is sick very. She gave as she is very apt Mouth the
birth to to die.
a child

wamí qta^{n'}-naⁿi.
blood drops usu-
ally.

NOTES.

49, 8. *Sam Allis*, or, *Ckaȳe-yiñe*, the brother-in-law of Battiste Deroin.

49, 11. *Gus La Dieu*, etc. See 45, 3. The usual Omaha appellation for this man was, *Gá-ca*, an approximation to the pronunciation of his first name.

TRANSLATION.

I did not form any plan last summer, notwithstanding I wished to see you. And as I have been very poor, I have not visited you from time to time. But the Omahas are now going to visit you. A message from you, given hereafter, was told me by Ke-xređe, last summer when he was starting back to you. The letter which came said that during this winter not even one of the Omahas must come to the Otos; therefore I wish accordingly. I regard him as speaking the truth. If they wish to see the Otos when the warm weather comes, no one can object. As you, Sam Allis, my boy, have said: "I have brought home a great quantity of clothing. Come after it," I will go to you when I finish the various kinds of work which I have on hand. Put the clothing aside for me. I have told you enough. I wish to hear both kinds of news, the bad as well as the good. Gus La Dieu's wife is now very ill. She gave birth to a child, and is very apt to die, as she has frequent hemorrhages from the mouth.

WAQPE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER
26, 1879.

Kagéha, íuça djúbaqtci aná'aⁿ égaⁿ cúçeáçě téiñke. Pañ'ka
O friend, news very few I have as I will send it to you. Ponka
heard

wi^{n'} t'éça-biamá, Wě's'ă-ťañ'ga, aná'aⁿ. Pañ'ka-ma 'ágçaqti
one it is said that he has Big Snake, I have The Ponkas suffering
been killed, heard it. (pl. ob.) greatly

3 wáçiⁿ tě hă. Maja^{n'} céçu çanájiⁿ tě údaⁿqti çanájiⁿ. Céça cupí
he has had . Land yonder you stand the very good you stand. Yonder I
them (=as) reached
you

wiṭa^{n'}be-naⁿ-ma^{n'}, údaⁿqti wiṭa^{n'}be-naⁿ-ma^{n'}. Níaci^{n'}ga wi^{n'}
I used to see you regularly, very good I used to see you from time Person one
to time.

inégiáçě céça cuçé, Unájiⁿ-skă. Cta^{n'}be xĩ, ça'éçě-qti-nañ'-gă.
I call him yonder has gone White Shirt. You see when, have great p.ty for him
uncle to you, him from time to time.
(by request?)

6 Wáspe maⁿçi^{n'} ágaji-gă. Mi^{n'} çé guáçica^{n'} kě'di wiṭa^{n'}be tai
Soberly to walk command Moon this beyond in the I will see
him.

miñke. Úqta jiñ'ga ícpahaⁿ xĩ, iⁿwi^{n'}çana tíçaçě tégaⁿ uwíbça
you (pl.) Desirable small you know it if, you tell it to me you send in order I tell it to
thing hither that you

cúçeáçě. Ca^{n'} edádaⁿ waçítaⁿ çita^{n'}i kě bçúga aná'aⁿ ka^{n'}bça.
I send it to And what work they work the all I hear it I desire.
you. ob.

9 Pahan'gadi níkaci^{n'}ga çiçíça waṭa^{n'}be tě úckudaⁿ héga-báji-
Formerly person your I saw them the beneficent very
(=when)

na^{n'}i. Winégi ućákie xǐ, e'a^{n'}i tě waqin^{n'}ha uqčě'qtci tia^{n'}-
usually My uncle you talk when, how he the paper very soon you
(pl.). to him is
ćakićé kaⁿbčégaⁿ. Wabágčeze čéačě-naⁿ-ma^{n'} ča^{n'}ja, wiⁿ-éctě-
hither to I hope. Letters I have sent him regu- though, even one
me larly
waⁿ tíćajǐ-naⁿ ádaⁿ wawéamáxe cúćeáčě. 3
he has usu- there- I ask different I send to
not sent ally fore questions you.
hither

TRANSLATION.

My friend, as I have heard very few reports, I will send them to you. I have heard it said that a Ponka, Big Snake, has been killed. (The agent) has been treating the Ponkas very cruelly. You are doing well to stay in that land (*i. e.*, the Yankton Reservation). I used to see you regularly when I visited you yonder, and from time to time I saw that you were prospering. White Shirt, a man whom I call my uncle, has gone to you. If you see him, be very kind to him now and then. Tell him to walk soberly. I will see you all next month. I send to tell you that if you know of any small (or, trifling) thing which I would be glad to have, you will send and tell me. I wish to hear of all the kinds of work which they do. When I saw your people in former days, they were generally very beneficent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once, therefore I send to you to ask different questions.

NUDA^N-AXA, A PONKA, TO T. H. TIBBLES, AND OTHERS. NOVEMBER, 1879.

Níkaci^{n'}ga ukéčiⁿ áčiⁿhé edádaⁿ đáxe tě đa^{n'}jĩnga-naⁿ-ma^{n'}.
Indian common I who what I do the I usually do not know
move how to do it.
Či-na^{n'} edádaⁿ ckáxai xǐ, údaⁿ eté xǐ ckáxai, ádaⁿ, ka-
You alone what you (pl.) if, good ought you (pl.) there- O
do do it, fore,
géha, íe kě údaⁿ eté xǐ iⁿćéckaxe etégaⁿ áhaⁿ ebčégaⁿ égaⁿ, 6
friends, word the good ought you make for me apt ! I think it as,
píqti wíbčahaⁿ uwíbča cúćeáčě. Wakan^{n'}da aká, kagéha,
anew I pray to you I tell it to I send it to God the sub., O friends,
you you (s).
waqin^{n'}ha skǎ' a^{n'}í-bájǐ, čí, kagéha, waqin^{n'}ha skǎ' čaⁿ čí'í.
paper white did not give you, O friends, paper white the he
it to me, ob. gave
it to
you.
Ádaⁿ čí edádaⁿ kě ícpahaⁿ hǎ. Ádaⁿ iⁿćéckaxe tai-égaⁿ, 9
There- you what the you know it . There- you do it for in order that,
fore ob. me (pl.),
kagéha, uwíbča cúćeáčai cí, kagéha.
O friends, I tell it to I send it to again, O friends.
you you (pl.)

NOTE.

As this letter was addressed to several persons the sender should have said etegaⁿi in 51, 6, cučeačai in 51, 7, čí'ii in 51, 8, and iepahaⁿi in 51, 9.

TRANSLATION.

I, who am only an Indian, seldom know how to do anything properly. But what you do, my friends, ought to be good; therefore I send to you to petition to you anew, as I think that you will be apt to send me words calculated to do good. O my friends, God did not give me learning, but he gave it to you. Therefore you understand things. Therefore, my friends, I send again to tell it to you, that you may do it for me.

JAČI^N-NA^NPAJĪ AND JE-UXA^NHA TO T. H. TIBBLES, NEW YORK.

DECEMBER, 1879.

Unájiⁿ-qúde, kagéha, wáwečénitaⁿ naí tē. Wackañ'-gă.
Gray Shirt, O friend, to work at different you went. Be strong!
things for us

Ičaugčě'qti aⁿčisičai. Wačackaⁿ kaⁿ'aⁿčai. Učáket'aⁿ xĭ,
Continually we think of You make an we hope. You succeed if,
you. effort

3 kagéha, aⁿníŋa etégaⁿ. Majaⁿ' čan'di éskana wabčítaⁿ sagí
O friend, we live apt. Land in the oh that I work at firmly
various things

anájiⁿ kaⁿ'bča. Caⁿ edádaⁿ, caⁿ' ħí 'aⁿ' gě ctěwaⁿ, bčúga
I stand I wish. And what, in house of whatever kind they all
fact may be,

sagíqti anájiⁿ kaⁿ'bča. Kagéha, aⁿ'bačě'qtcí wawídaxu
very I stand I wish. O friend, this very day I write to you on
firmly different subjects

6 cučeačě. Wisíčě gaⁿ' wíbčahaⁿ cučeačě. Éskana Wakan'da
I send to you. I think of as I pray to you I send it Oh that God
you to you.

čínké ctĭ uáwagiŋaⁿ'i kaⁿ'bčégaⁿ. Čikáge - ma ána éiⁿte
the st. too he aids us I hope. Those who are your how they
one friends many may be

wábčahaⁿ aⁿ'bačé wañ'gičě'qti. Éskana wahaⁿ'e wiwíŋa čizai
I pray to them to-day (to) all. Oh that special prayer my they
receive
it

9 kaⁿ'bčégaⁿ. Kĭ čizai tēdí-naⁿ aníŋa etégaⁿ. Wackaⁿ' hácia-
I hope. And they re- only when I live apt. Making an at the
ceive it effort very

ŋáqti ctéctěwaⁿ, kagéha, čagí'aⁿ kaⁿ'bčégaⁿ. Ijáje d'úba
last even if, O friend, you gain I hope. His some
it name

aⁿčí'i cúčeaⁿ'čai é wañ'gičé aⁿčíčahaⁿ'i. Učáket'aⁿ xĭ-naⁿ,
we give we send to that all we pray to you. You succeed only if,
to you you

12 majaⁿ' čan'di bamáxe wabčítaⁿ kaⁿ'bča. Waqíⁿ'ha sagí
land in the bowing the I work at I wish. Paper firm
head various things

ɕaⁿ uqɕé ubɕa^{n'} ědí-naⁿ aníɕa etégaⁿ. Wanítaⁿ maⁿni^{n'} tĕ
 the soon I take hold then only I live apt. You work at you walk the
 ob. of it various things

Wakan'da aká ɕídaⁿbe gɕi^{n'}, qtaɕíɕe tĕ. Aṅgúcti qta^{n'}ɕiɕai,
 God the seeing you he sits, he has loved We too we love you,
 sub. you.

níkaci^{n'}ga ukéɕiⁿ aṅ'gaɕiⁿ. Edádaⁿ údaⁿ weɕéckaⁿná, níɕa 3
 Indian common we who move. What good you desire for us, to live

weɕéckaⁿná. Éskana níkaci^{n'}ga úwaɕaginá - ma íe píjǎjǐ
 you desire for us. Oh that people the ones whom you have word bad
 told

ctĕwa^{n'}, aⁿí-bájǐ kaⁿbɕégaⁿ. Wábɕahaⁿ céhe.
 soever, they do not I hope. I pray to them I say
 give to me that.

NOTES.

This letter was sent in the name of, and with the consent of the following Omahas: Dúba-ma^{n'}ɕiⁿ, Ta^{n'}waⁿ-gáxe-jiñ'ga, ɕaxe-ɕa^{n'}ba, A^{n'}-paⁿ-ɕa^{n'}ga, Wadjépa, Sín'de-xa^{n'}xan, Minxá-t'aⁿ, Qíɕá-gahíge, *Fred. Merrick*, Maxéwaɕĕ, Mázi-kíde, Hídaha, Mawádaⁿɕiⁿ, Na^{n'}pewaɕĕ, Baza^{n'}-nañ'ge in'c'áge, Baza^{n'}-nañ'ge jiñ'ga, Ha^{n'}daⁿ-ma^{n'}ɕiⁿ, Naⁿbé-dúba, Macti^{n'}-aⁿsá, Qagá-maⁿɕi^{n'}, Gia^{n'}ze-ɕiñ'ge, Wajǐ^{n'}-a^{n'}ba, ɕe-áqɕa, Héɕa-ɕaⁿ, Gihájǐ, Mañgá'ajǐ, ɕénicka, Ga'í^{n'}-bajǐ, Ni^{n'}dahaⁿ, Maⁿágata, Uɕí-daɕa^{n'}, Hañ'gaqti, Qáde-bánaⁿ (younger brother of Naⁿpewaɕĕ), Wáciⁿ-úne, ɕé-huta^{n'}bi (nephew of Maxewaɕĕ), ɕahé-jiñga (or *Badger*), ɕasíduba, Waɕútataⁿ, Maⁿé-gahí, A^{n'}ba-hébe, Máč'awakúde (or *Richard Rush*), *Joel Rush*, Ni-úgacúde, ɕé-da-úɕiqaga, ɕézi-hiⁿ-sábĕ, Wanúkige, Nístu-ma^{n'}ɕiⁿ, Wabáhi-jiñ'ga, *Joseph La Flèche*, *Noah Sammis* (or Năn'-de ɕiñ'ge), and the two writers. ɕaxe-ɕa^{n'}ba is *Two Crows*. Aⁿpaⁿ-ɕa^{n'}ga is *Big Elk*. Hidaha is *Matthew Tyndall*.

52, 10, ɕagi'aⁿ has the force of "uɕaket'aⁿ" in this connection.

53, 5, Wabɕahaⁿ cehe, not exactly correct; should be, Wábɕaha^{n'}i égaⁿ céhe hă, I say that because I petition to them (W.).

TRANSLATION.

Friend Gray Shirt, you went to transact our business for us. Make an effort (*or*, Do your best!). We think of you constantly. We hope that you will persevere. Should you succeed, O friend, we shall have a chance to improve. I wish that I could stand firmly on the ground as I work at various things (*i. e.*, I do not wish to be disturbed and driven away). And I wish to feel very secure in the possession of everything, including our houses of various kinds. Friend, I write to you this very day upon different subjects. As I think of you, the letter goes to you with my petition for aid. I hope that God too may aid us! I do not know how many friends you have, but I petition to all of them to-day to aid us. I hope that they may receive my special petition. There is no prospect of my improving unless they receive it (and aid me). I hope, my friend, that after so many efforts on your part you may succeed, even though it be on the very last

occasion when you can make an attempt. We send some names to you: all of us petition you. I wish to work diligently in this land of ours, but it all depends upon your success. If I can soon get possession of a good title to this land, then, and only then, can I expect to improve. God is looking at you as you go about this undertaking, and he loves you. We Indians, too, love you. It is because you desire good things for us, and you wish us to live. I hope that the people whom you have told about us may not give me any bad message at all. I say that as a petition to them.

FRED. MERRICK, AN OMAHA, TO GEORGE W. CLOTHIER, COLUMBUS,
NEBR. DECEMBER 17, 1879.

- A^{n'}baçé, kagéha, wawídxu. Maja^{n'} céja cupí 'iáçě
To-day, O friend, I write to you Land yonder I reach you I prom-
about various ised
things
- teça^{n'} cupí-máji tá miñke. Ça^{n'}ja wiígaⁿ aká, Miⁿxá-t'aⁿ,
in the I will not reach you. Though my grand- the Míⁿxat'aⁿ,
past father sub.,
- 3 cuçé taté hă, wahá d'úba éskana uçáket'a^{n'} xi, çá'í kaⁿ-
he shall go to . hides some oh that you acquire if, you I
you gave
to him
- bçégaⁿ é cuçé tá çinke, a^{n'}paⁿha. Wa'ú naⁿbáqti wakégai
hope that the one who will go elk hide. Woman first two are sick
to you,
- hă, ádaⁿ cubçé bçí'a. Ca^{n'} kagéha, uqçě'qtcí waqí^{n'}ha aná'aⁿ
there- I go to I fail. And O friend, very soon paper I hear it
fore you
- 6 kaⁿbçégaⁿ. Aná'aⁿ tēdīhi xi, cuçé ékaⁿbça. Wícti ka^{n'}bça
I hope. I hear it by the time that, to go I wish for I too desire
to you him.
- wahá tē, wéçiⁿwiⁿ tē açi^{n'} cúçeákiçě tá miñke edábe. Wagáxe
hides. the means of the I will cause him to take it to you also. Debt
ob., buying ob.
- éwibçiⁿ masániha açi^{n'} cúçeákiçě tá miñke edábe. Wahá tē
I have for fifty cents I will cause him to take it to you also. Hides the
you
- 9 úmaka iⁿçéckaxe kaⁿbçégaⁿ. Cé níkaci^{n'}ga d'úba cuçái. E'a^{n'}
cheap you make for I hope. That person some have gone How
me to you.
- weçéckaxe tē aná'aⁿ ka^{n'}bça hă. Wahá tē níze aí, aná'aⁿ
you do for them the I hear it I wish . Hides the you they I have .
ob. have say, heard it
received
- ça^{n'}ja, wa'ú naⁿbáqti wakégai égaⁿ, cubçá-maji tá miñke.
though, woman just two are sick as, I will not go to you.

TRANSLATION.

My friend, I write to you about various things to-day. I promised to visit you in your country, but (now I find that) I can not get to see

you. But my wife's father, Miⁿxa-t'aⁿ, shall go to see you. And I hope that if you acquire some elk hides you will give them to him. Just two women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I will send to you by Miⁿxa-t'aⁿ the money for buying them, and also the fifty cents which I owe you. I hope that you may let me have the hides at a cheap price. Some persons have gone to see you. I wish to hear how you treat them. Though I have heard that you have received hides, I will not go to see you, because the two women are ill.

NA^NZANAJĪ TO T. M. MESSICK. DECEMBER 20, 1879.

Kagéha, wawíḍaxu. Caⁿ íe djúbaqtci uwíbḥa cuḥéaḥě.
O friend, I write to you about something. Well, word very few I tell it to you I send it to you.

Caⁿ wagáxe A^{n'}paⁿ-ṭaṇ'ga éḥiḥiⁿ tē uḥíwixā^{n'}-qti-ma^{n'}. Nía-
Well debt Big Elk he has it the I have aided you greatly In-
for you respecting your own.

ci^{n'}ga ukeḥiⁿ céḥa-báji égaⁿ, wabágḥeze tia^{n'}ḥakiḥé ḥaⁿ uáwa- 3
dian common they disre- as, letter you sent it here the I told it
gard him to me ob.

gíbḥa. Aná. Ḥási aká íbaha^{n'}i. Kī wagáxe ḥagít'aⁿ tēdíhi
to them. I begged. Dorsey the he knows it. And debt you possess by the
sub. your own time

a^{n'}paⁿha aⁿḥá'i 'iḥáḥě wabágḥeze iⁿḥécpaxu tia^{n'}ḥakiḥé tē'di.
elk hide you give you letter you wrote to you sent it here when.
to me promised me to me

A^{n'}paⁿ-ṭaṇ'ga uḥúakié. Caⁿ a^{n'}paⁿha ka^{n'}bḥa tcábe. Éskana, 6
Big Elk I talked to Well, elk hide I wish. very. Oh that,
him about it.

kagéha, tia^{n'}ḥakiḥé kaⁿbḥégaⁿ.
O friend, you send it here I hope.
to me

TRANSLATION.

O friend, I write to you about something. I send and tell you a very few words. I have done all in my power for you in trying to get the sum that Big Elk owes you. As they disregard an Indian, I told them that you had sent a letter to me (about the debt). I begged for the amount. Mr. Dorsey knows it. When you sent the letter to me, you said in it that you promised to give me an elk hide by the time that you received the money owing to you. I talked to Big Elk about it. I am very anxious to obtain an elk hide. I hope, my friend, that you will send it to me.

MA^NTCU-NA^NBA TO WIYAKOI^N, YANKTON AGENCY. DECEMBER 26,
1879.

Jaⁿckáha, ɸa'eaⁿɸáɸě tě níkaciⁿ'ga ɸiɸíɸa ɸá'eaⁿ'ɸai iɸáɸi-
O sister's son, you have pitied the people your have pitied me I know it
me

ɸahaⁿ'. Edádaⁿ níkaciⁿ'ga ɸiɸíɸa aŋgí'i taí gě é tíiⁿɸiñ'kiɸai
for myself. What people your we shall give the pl. it they send here
back to in. ob. for me

kaⁿbɸégaⁿ. Iⁿ'udaⁿ tě'di, wigíɸaⁿbe etégaⁿ, ɸaⁿckáha. Níka- 3
I hope. Good for when, I see you, my apt. O sister's son. Peo-
me own

ciⁿ'ga ɸískiě'qti ɸidaⁿ'bai ewékaⁿbɸé édegaⁿ' aⁿɸí'ai. Caⁿ' d'úba
ple all in a mass they see you I have wished but we have Well, some
for them failed.

cahí etégaⁿ. Wakan'diɸé ɸidaⁿ'be gaⁿ'ɸai. Caⁿ' Unájiⁿ-skă'
they apt. In great haste (im- to see you they wish. Well, White Shirt
reach you patiently)

cénaⁿba wigíɸaⁿbe kaⁿ'bɸaqtí. 6
that two I see you, my I strongly desire.
own

NOTE.

57, 4, ewekaⁿbɸé, in full, ewekaⁿbɸa.

TRANSLATION.

O sister's son, I know by experience that you and your people have pitied me. I hope that your people will send word to me what we shall give them in return. O sister's son, when it is for my good, I may see you. I have wished for our entire nation to visit you, but we are unable. Yet some of them may come to see you. They are impatient to see you. I have a strong desire to see you and White Shirt.

WHITE HORSE, AN OMAHA, TO TCEXA-APAPI, A YANKTON. JANU-
ARY 10, 1880.

Wiɸaⁿ'be kaⁿbɸéde, bɸí'a hă. Nisiha, iɸádiɸai aká Iɸígaⁿɸai
I see you I have wished, I am O child, agent the Grandfather
but unable sub.

jiñ'ga éɸaⁿba iⁿwiⁿ'ɸi'agaí égaⁿ, cubɸá-májí tá miñke. Cí e'aⁿ'
small he too they are unwilling as, I will not go to you. Again how
for me

enégaⁿ ɸí, ɸútaⁿ iñgáxe gíɸa-gă, ɸijiñ'ge éɸaⁿba. Caⁿ' ukít'ě 9
you think if, correctly to make be sending your son he too. Well, foreigner
for me back hither

itáxaɸá-ma ctí caⁿ' edádaⁿ íuɸa úɸaná'aⁿ ɸí'ctě, iⁿwiⁿ'ɸana
those at the head too well, what news you hear the even if, you tell it to
of the stream report me

tíçaçě kaⁿbçégaⁿ. Caⁿ e'aⁿ' maⁿniⁿ' xĩ'ctě, çútaⁿqti aná'aⁿ
 you send I hope. Well, how you walk even if, very cor- I hear it
 it here rectly

kaⁿ'bça.
 I wish.

TRANSLATION.

I wished to see you, but I failed. My child, the agent and the Commissioner of Indian Affairs are unwilling for me to go, therefore I will not go to see you. Do you and your son send back to me a letter, stating just what you think on the subject. I hope that you will send and tell me whether you hear any news respecting those tribes higher up the Missouri River. I wish to hear just how you are.

MAWADA^NÇI^N, AN OMAHA, TO MAWATA^NNA, A YANKTON. JANUARY
 12, 1880.

3 Çisañ'ga ciñ'gajiñ'ga naⁿ'qti kě gít'e hă. E'aⁿ' çaná'aⁿ
 Your younger child full grown the dead to How you hear it
 brother recl. ob. him

xĩ'ctě, e'aⁿ'qti ckáxajĩ teçañ'ja, çaná'aⁿ tégaⁿ uçíça cuçéçai
 even if, just how you did not though, in you hear it in order to tell it sends it
 the past, that to you to you

çisañ'ga aká. Çisañ'ga gípějĩ hégañ, çaná'aⁿ tégaⁿ uçíça
 your younger the Your younger bad for very, you hear it in order to tell it
 brother sub. brother him that to you

6 cuçéçai. Cénujiñ'ga çañ bçúgaqti çá'eaⁿ'çai, gípějĩⁿçĩñ'kiçai.
 sends it to Young man the all have pitied me, they have caused grief
 you. coll. for my own (child).

Caⁿ ákihaⁿ bçúga çĩngé dăxe gaⁿ' caⁿ' naⁿ'jiⁿckě'qtei gaⁿ'
 Well, beyond all I have made it as yet just barely so
 nothing

mañ'gçe agçiⁿ', wa'ú júagígçe. Uwátanğa, édegaⁿ nănd ísaⁿ-
 erect I sit, woman I with her, As soon as, but (?) I have nothing to
 my own.

9 çĩñ'ge gaⁿ', ataⁿ' wiñan'be cupí kaⁿ'bça xĩ, cupí tá miñke.
 cheer me as, how long I see you I arrive I wish. if, I will arrive where you
 where you are are.

Caⁿ' íe edéce xĩ'ctě, caⁿ' uqçé'qtei waqiⁿ'ha wiⁿ tíçaçě xĩ,
 Well, word what you even if, well, very soon paper one you send if,
 say here

aná'aⁿ kaⁿ'bça.
 I hear it I wish.

NOTES.

58, 4-5, cuçéçai çisañga aka, voluntary action. Çisañga gípějĩ hegajĩ, involuntary action, as no one wills to be sad, hence "aka" is not used; but "çisañga aka" is understood after "cuçéçai" in the next line.

58, 6, gípějĩⁿçĩñkiçai. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gípě-

NOTES.

Tuhi and Mahiⁿ were Iowa chiefs. Each had a son.

59, 1, wegaxe tiçai, should be, ewedaxe ati, *I have come hither to make it for them* (i. e., *write it to them*), *fide* W.; but ewédaxn cuçéačě, *I write it to them and send it to you*, is suggested by G. It is probable that the sender really said, “wegáxe tě ‘íçai,” *he promised to make it for them*, as this, when pronounced rapidly, sounds like “wegaxe tiçai.”

59, 3, igahi. This should be céna, *enough* (W., G.), or, mégaⁿ, *likewise* (G.).

TRANSLATION.

He promised to write a letter to both of your children. The full-grown son of your grandfather (Mandan) is dead, so he (the bereaved father) has written a letter in order that you and your wives and sons likewise may hear it. I am very sad. I have sent to tell you that I have lost something. I am very poor, still I wish to hear how you are. I wish you to send me a letter.

JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.

JANUARY 26, 1880.

Kagéha, agčí tě ceta^{n'} u'a^{n'}çiṅgé bçi^{n'}-majī. Ca^{n'} údaⁿqti
O friend, I have the so far in vain I have not been. Well, very good
returned
here

agčí tě ciṅ'gajiṅ'ga wáagčábçiⁿ, ca^{n'} wíbçahaⁿ. Cuçá-bajī
I have the child I have kept them, yet I thank you. They shall not
return-
ed here my own,

3 taité. Ca^{n'} wabágçeze áçadaí, údaⁿqti naji^{n'}i. Haⁿčí cta^{n'}be
go to Well, book they read, very good they stand. Henry you see
you. him

çi'jī, uçéna kaⁿbçégaⁿ.
if, you tell it I hope.
to him

TRANSLATION.

My friend, I have not been idle since my return from your place. I reached home in safety, and I have my children with me, so I thank you (for your past kindness to them). They shall not go to you, as they are getting along very well at school here. I hope that you will tell Henry, should you see him.

TA^NWA^N-GAXE JIŅGA TO JAMES VORE. JANUARY 27, 1880.

Ca^{n'} úckaⁿ wi^{n'} níkaci^{n'}ga d'úba sidádi wačítaⁿ hí éde
And deed one person some yesterday to do some reach- but
work ed there

ičádičai číŋké íe wiⁿ a'í uébča. Gañ'xí íe kě wi'í uwíbča
agent the one word one I gave I told it And then word the I give I tell it to
who him to him. ob. it to you

hă cī čí. Wačítaⁿ tě aⁿwa^{n'}ječa héga-máji, aⁿča^{n'}sabe héga- 3
. again you. Work the I am tired I am very, I suffer (from it) I am
ob. (of it)

máji. I^{n'}taⁿ wabčítaⁿ tě ceta^{n'} uma^{n'}čínka sātāⁿ wabčítaⁿ.
very. Now I work at the so far year five I have worked
something at something.

Ta^{n'}waⁿgčaⁿ wágazu agíxa^{n'}bča ga^{n'}, ta^{n'}waⁿgčaⁿ áagikihíde,
Nation straight I wish for my as, nation I watched it, my
own own,

agčítaⁿ anájiⁿ. Aⁿča^{n'}cpahaⁿ čanájiⁿ, edádaⁿ níkaci^{n'}ga maja^{n'} 6
I work at I stand. You know me you stand, what people land
it, my own

čan'di údaⁿ anájiⁿ ka^{n'}bča tě aⁿča^{n'}cpaha^{n'}qti čanájiⁿ. Edádaⁿ
in the good I stand I wish the you know me very well you stand. What

níkaci^{n'}ga čéčuadi'ctī učúwikié-naⁿ-ma^{n'} čaná'aⁿ. Kī gat'a^{n'}-
person here at different I have been talking to you you have And at last
times in the past about it regularly heard.

hiⁿ xī éskana účítaⁿ dádaⁿ ctéctěwa^{n'} ubča^{n'} ka^{n'}bčégaⁿ. Wíxa 9
(future) oh that work what soever I take hold I hope. I ask a
of it favor of
you

hă. Iⁿwiñ'xañ-gă há. Číejá ctī uwíxaⁿ héga-máji, kī égaⁿ
. Help me ! You on the too I have I not a little, and so
one hand aided you

iⁿwiñ'xañ-gă. Ca^{n'} níkaci^{n'}ga naⁿbá účítaⁿ tě íbčaⁿi tě éskaⁿ
help me. Well, person two work the have had the I hope it
their fill
of it

ebčégaⁿ ga^{n'}, čaná'aⁿ tégaⁿ uwíbča. Uwíbča tě ga^{n'} uwíbča 12
may be so as, you hear it in order I tell it to I tell it to the at any I tell it
that you. you rate to you

hă: Cañ'ge-skă Íbaha^{n'}bi éčaⁿba. Máčě gčéba-na^{n'}ba kī ě'di
. White Horse Ibahaⁿbi he too. Winter twenty and on it

cádě ceta^{n'} wačítaⁿi éde, i^{n'}taⁿ ujéčai ebčégaⁿ. Níkaci^{n'}ga
six so far they have but, now they are I think it. Person
worked tired

wiⁿ wačítaⁿ ga^{n'}čai éiⁿte gat'a^{n'}hiⁿ tě'di éskana níaci^{n'}ga 15
one work desires if at last oh that person

áji wačítaⁿ tě ači^{n'} ka^{n'}bčégaⁿ. Cañ'ge-skă iji^{n'}čéáčě éde, ...
an- work the he I hope. White Horse I have him for but,
oth- has it an elder
er brother

aŋgíqta-báji. . . . Wáčana^{n'}bahá-naⁿ ca^{n'}caⁿ.
he does not wish He makes us (go) in usu- always.
to be intimate two ways ally
with me.

When some persons came yesterday to settle one matter, I told the agent one thing. And now I tell you. I am very tired of the work, I suffer exceedingly from it. I have now worked for five years. As I wish my own nation to prosper, I have been overseeing it. I continue to do my own work (in that manner). You have known me; you have known very well that I wish to dwell and prosper in the land of the Indians. You have heard me talk to you about various kinds of people at this place. And I hope that at last, after waiting so long, I may obtain some situation or other under the agent. I ask a favor of you. O help me. I have aided you considerably on the one hand, and so you should aid me. There are two men, who, I hope, have had sufficient employment; and as you ought to know it, I tell you. I tell you at any rate. They are White Horse and Ibaha^ubi. They have had their office for twenty-six years, and I think that now they are weary. If one man has an office, I hope that the time will come at last when another man can obtain it! White Horse is my elder brother, but . . . he does not wish to be on friendly terms with me. He is always making us go in two directions by his talking.

etégaⁿ ebčégaⁿ égaⁿ úckaⁿ učúwihaí.
 apt I think it as deed I follow you (pl.)
 on account of it.

My friend, I have prayed to God about something since you went about the country in our behalf. May you hear it, all ye who pray to God! I follow you on account of your mode of life, though I do not know it at all, I follow you blindly (at random) on account of it. I follow your ways because I think that I shall be apt to improve.

MAXEWAČĚ TO JOHN PRIMEAU, A PONKA.

Ca^{n'} macté xī, cupí etégaⁿ, kagéha. Ca^{n'} íe tĕ éskana
Well, warm when, I reach apt, O friend. Well, word the Oh that
you

ca^{n'}caⁿ čagčiceča^{n'}jī kaⁿbčégaⁿ.
always you do not break it, I hope.
your own

TRANSLATION.

My friend, I may come to see you when the weather gets warm. I hope that you will never break your word.

UNE-MAⁿČIⁿ, AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

Ca^{n'} céču wiṭa^{n'}be pí tečan[']di ičáe wiṭa^{n'}be pí ehé 3
Well, yonder I see you I at the place, I spoke I see you I I said
where reached in the past reach there
you are

teča^{n'} ičáusíctaⁿ égaⁿ ča^{n'}ja, agčí tĕ[']di ékitaⁿhá Iḡigaⁿčai
in the I told a lie so though, I came when just at that Grandfather
past back here time

aká ṭi wa'í 'ičai, kí níkaci^{n'}ga čéama bčúgaqti cka^{n'}i. . . .
the house promised to and people these all were
sub. give them to us, active.

Ú'aⁿčīn'ga-máji ceta^{n'} agčí'a ja^{n'} ka^{n'}bča kĕ. Kī ca^{n'} a^{n'}ba 6
I am not at leisure so far I have not wood I desire the And yet day
finished lg. ob.
my work

wiṭa^{n'}be tĕ ičápahaⁿ-mají'-qti-ma^{n'}. Wačítaⁿ hegáji abči^{n'}.
I see you the I do not know at all. Word not a little I have it.

Ca^{n'} gī'čajiä'jī-gă. Íe čútaⁿqti uwíibča cúčeáčĕ.
Yet do not be sad! Word very cor- I tell it to I send it to
rectly you you.

Cañ'ge-má ctī wačítaⁿi. . . .
The horses too are working.

TRANSLATION.

When I went to see you and said that I would come to see you and speak to you again, I told a lie (but unintentionally); but as soon as I came home the President promised to give us houses; hence all these Indians have been stirring. I have not yet had any leisure; I have not yet finished my work. I refer to the logs which I desire (for my house). I do not know at all on what day I can see you. I have an abundance of work. Yet, do not be displeased! I send to tell you a correct account (of affairs here). The horses, too, are working.

GAHIGE TO HIS SON SILAS WOOD. NIOBRARA, NEBR. FEBRUARY
7, 1880.

- Wacpáxu tícaçě čaⁿ aná'aⁿ éde u'aⁿ'čĩngé. Čitaⁿ' ta amá
You wrote something you sent it here the ob. I heard it but in vain. Those who will work
- wasnin'dai. Kĩ caⁿ' júga wíqtei wéčigčáⁿ tě údaⁿqti dáxe
are slow. And yet body I myself plan the very good I made it
- 3 édegaⁿ bčí'a tá miñke. Čaná'aⁿ tégaⁿ uwíbčá cuččáçě.
but I shall fail You hear it in order that I tell it to you I send it to you.
- Ukít'ě-ma wiⁿ' ɣaⁿ'be tě'di ckaⁿ' aⁿwaⁿ'seɣaⁿ éde iⁿ'teqi. Caⁿ'
The foreign nations one I saw it when motion I was rapid but difficult for me. Well,
- údaⁿ tě'ɣa wackañ'-gă. Ěskana údaⁿ tě iⁿ'čésiçě kaⁿbčégaⁿ.
good with regard to the make an effort. Oh that good the you remember it for me I hope.
- 6 Sındé-gčecká é áwake. Caⁿ' waqiⁿ'ha Sındé-gčecká eɣá
Spotted Tail him I mean him. Well, paper Spotted Tail his
- ɣaⁿ'be ɣĩ, iⁿ'čě, u'aⁿ'čĩngé iⁿ'čě. Umaⁿ'haⁿ amá wéčihíde
I see it if, I am glad, for no reason I am glad. Omaha the pl. implement sub.
- kě' ctĩ čizé ta amá hă, macté tědĩhi ɣĩ, gaⁿ' na'añ'-gă: wé'iⁿ,
the too will receive , warm by the time when, at any rate hear it! horse-collars,
- 9 jaⁿmaⁿ'čĩⁿ, wé'e, wáɣu. Nié aⁿ'čĩñ'gě-qti-maⁿ' hă. Íuča
wagon, plow, pitchfork. Pain I have none whatever . News
- aⁿ'čĩñ'ge. . . .
I have none.

NOTE.

64, 9. Waɣu generally means, *an awl*; but in this case it refers to *pitchforks*, which are usually called, “qad-ibaqapi,” or “qad-ičizě.” Waɣu jaɣa, “forked awl,” is a *table fork*, and waɣu jiñga, “small awl,” a *pin* or *needle*.

TRANSLATION.

I have heard what you wrote and sent hither, but it is in vain. Those who will transact the business are delaying. I myself have formed a very good plan, but I shall fail. I send to tell you. When I saw one of the foreign nations I was rapid in my movements, but it was difficult for me. Persevere with regard to the good! I hope that, for my sake, you will remember what is good. I refer to Spotted Tail. I am glad when I see a letter from him, though it is to no purpose. (It is said that?) the Omahas will receive various implements against the summer comes, including horse-collars, wagons, plows, and pitchforks. Hear it at any rate (whether you intend coming back to get your share or not). I am very well. I have no news.

UNE-MA^NϕI^N TO MRS. SCHWEDHELM. FEBRUARY 9, 1880.

Aⁿ'ba pí taté. Uhé píäji-má t'aⁿ'i égaⁿ, caⁿ' aⁿ'ba-waquébe
 Day I shall reach Path the bad ones abound as, and mysterious day
 there.

ϕé ehébe pí kaⁿ'bça ctéctěwaⁿ bçí'a etégaⁿ égaⁿ, . . .
 this part of it I I wish even if I fail apt as,
 reach
 there

NOTE.

This is only part of the letter.

TRANSLATION.

I shall reach the day (when I can visit you?) There are many bad roads at this season of the year, and though I wish to reach there before all of this week shall have passed, I shall probably fail to do so. Therefore (do not be displeased if I postpone my coming).

GEORGE MILLER TO LOUIS ROY. YANKTON AGENCY, D. T., FEBRUARY 10, 1880.

Nugé pahan'gadi cupí tě'di iⁿ'teaⁿ cǐ wiṭaⁿ'be kaⁿ'bça. 3
 Summer formerly I reached when now again I see you I wish.
 you

Waṭitaⁿ agṭictaⁿ ṣǐ, cubṭé kaⁿ'bça. Wijiⁿ'ṭě ctǐ ṭisíṭě-naⁿ'i.
 Work I finish mine when, I go to I wish. My elder too thinks usu-
 you brother of you ally.

Ihañ'ktaⁿwiⁿ' amá e'aⁿ' éiⁿ'te waqiⁿ'ha cuhí ṣǐ, awána'aⁿ
 Yankton the pl. how perhaps paper reaches when, I hear about
 sub. you them

kaⁿ'bça. Wináqtei gaⁿ cubṭé tá miñke. Ṭí-niñkě'cědí cupí 6
 I wish. I alone at any I will go to you. To you who sit I will
 rate reach

tá miñke.
 there where
 you are.

NOTES.

George Miller, or Aⁿṭabi, an Omaha of the Ictasanda gens, wrote other letters in 1889. See later pages. Louis Roy was the son of a French father and a Ponka mother.

65, 4. Wijiⁿ'ṭě, Edward Miller, George's *cousin* according to civilized kinship systems, and a member of the same gens.

65, 6. Ṭí-niñkě'cědí, *contr. from* ṭiniñkěcě *and* ědi.

TRANSLATION.

During a former summer I went to visit you, and now again I wish to see you. I wish to go to you when I finish my work. My elder

brother, too, remembers you. I wish to hear how the Yanktons are when this letter reaches you. I will go to you by myself. I will come to your house.

BIG ELK, AN OMAHA, TO REV. JAMES POWELL, CHICAGO. FEBRUARY 11, 1880.

Kagéha, wisíçĕ-naⁿ ca^{n'}caⁿ. Cé pí tē'di edádaⁿ údaⁿ
O friend, I think usually always. That I when what you
reached there

maⁿoni^{n'} niñké wiṣa^{n'}bai. Wakan'da wáçahaⁿ é áwake. Agçí
you walked you who I saw you. God praying to it I mean it. I came
sat him about back here

3 égaⁿ uáwakié níkaci^{n'}ga-ma. Ca^{n'} gçéba-cádĕqtiégaⁿ ṣí tē
having I talked to the people (pl. ob.). Well about sixty house the
them ob.

udaí ebçégaⁿ, Nicúde ké'di. In'tcaⁿ a^{n'}ba-waqúbe tē'di gçé-
entered I think it, Missouri R. by the. Now mysterious day on the just

baqti ní çata^{n'}i, nackí ágaqta^{n'}i: A^{n'}ba-hébe iṣúcpa, Mac'a-
ten water they head they dropped Half-a-day his grand- Richard
drank, on: son,

6 wakúde, Le-jīn'ga-wadáçīnge, Má'a-qúde, Wadjépa ijiñ'ge, ...
Rush, Skittish Buffalo Calf, Gray Cottonwood, Wadjepa his son,

Kī údaⁿ wiṣa^{n'}bai ga^{n'}, égaⁿ ka^{n'}bça. Agçí tē'di égaⁿ gáxai
And good I saw you (pl.) as, so I wish. I came when so they did
back here

çéama d'úba. Kī eonáqtcī Wakan'da çīñké aⁿçañ'gunájiⁿ
these some. And he alone God the st. we stand by (we
one depend on) him

9 ṣī, aⁿni^{n'}ṣa taí, ehé. Maja^{n'} çan'di enáqtcī gáxe çīñké
if, we will live I say. Land in the he only the one who is
(sits) making

aⁿçañ'gunájiⁿ tá-bi égaⁿ wegáxai. Kī "Wí-naⁿ aⁿsíçĕ maⁿçī^{n'}i-gă
that we will depend on him so he makes it And I only to remem- walk ye
for us. ber me

há. Wí-onaⁿ údaⁿ tē abçī^{n'}." Maja^{n'} çan'di ctēwa^{n'} aⁿma^{n'}çīⁿ
! I only good the I have it. Land in the soever we walk

12 tē eona^{n'} aⁿça^{n'}wackaⁿ etégaⁿi. Céçu cupí tē'di íe đáxe
the it only we make an effort by apt. Yonder I reach when word I make
means of it where you are there where you are

ça^{n'}ja, djúba đáxe. Píqti wíbçahaⁿ cuçéaçai, Wakan'da
although, few I make. Anew I pray to you I sent to you God
(pl.),

wáçahaⁿ-mácĕ. Çionáqtcī oníwagázu onái. Waúie-mácĕ,
ye who pray to him Only you you correct it you go. O ye lawyers,
about something.

15 céna uçúwinájiⁿi maja^{n'} çan'di. Kī níkaci^{n'}ga ukéçīⁿ añ'gaçīⁿ
enough I depend on you land on the. And Indian common we who move
(pl.)

maja^{n'} agçáçīⁿ weçéckaⁿonái égaⁿ weçénitaⁿ maⁿni^{n'}i. Kī
land to have his you wish it for us as you work for you walk. And
own us

MA^NTCU-NA^NBA TO XIGČA^{N'}XE WÁČATAI, YANKTON AGENCY, DAKOTA TERRITORY, 1879.

Aⁿwañ'kega tcábe ča^{n'}ja, ca^{n'} waqi^{n'}ha cučéwikičé. Pahañ'-
I am sick very though, yet paper I send it to you by some one. Often,

gadi'cti níkaci^{n'}ga égaⁿ wiⁿ tíčě hă, wiča^{n'}bai pí xĩ. Wawé-
formerly Indian like one was sent hither .. I saw you (pl.) I when. You asked questions about

3 naⁿxe pahañ'ga tě zaníqti abči^{n'} (Ca^{n'} edádaⁿ íwaⁿxe íčě tě
various things before the all I have it. Well, what to ask a question he the sent hither

é áwake.). Wiča^{n'}běqti uwíbča taí miñké hă. Aⁿwañ'kega
it I mean it. I really see you I will tell it to you (pl.) I am sick

édega^{n'} at'é taté ičáxiđaha^{n'}-ctěwaⁿ-májĩ, cĩ ani^{n'} taté ičáxi-
but I shall die I do not know the least thing about again I shall live. I do not myself,

6 đaha^{n'}-ctěwaⁿ-májĩ. Caⁿ ucté amá čida^{n'}be ga^{n'}čai égaⁿ cuhí
know at all about myself. Well, they the pl. to see you they wish as they shall remain sub.

taité. Čéčañka iⁿc'áge čañká cuhí taité ča^{n'}ja, ciñ'gajiñ'ga
reach you. These old man the ones shall reach you though, child

wiwíča, Ictá-basúde, é pahañ'ga taté. Añgúkikié ka^{n'}bča
my own, Icta-basude, he shall be the first. We talk together I wish

9 ča^{n'}ja, Ihañk'taⁿwi^{n'} qĩi čan'di ě'di čana^{n'}ctaⁿ ka^{n'}bčégaⁿ: ě'di
though, Yankton vil- in the there you stop walk- I hope: there
lage ing

cahí etaí. Maqpí-jíde, Iřigaⁿčai čĩnkě'ča cí xĩ, iñ'xiřá-gă.
they may reach you. Red Cloud, Grandfather to the st. you if, request that my petition be granted as a favor to yourself. reach there

Uáwakié ka^{n'}bča hă. Uma^{n'}haⁿ-mádi účkaⁿ wi^{n'} aⁿwa^{n'}ča-gă
I talk to them about some-thing I wish . To the Omahas deed one tell about me

12 há, ě'ča híi xĩ. Ihañk'taⁿwi^{n'} qĩi čatí xĩ, uqčé waqi^{n'}ha
! there they arrive there if. Yankton house you when, soon paper come

tiañ'kičá-gă. Winá'aⁿ ka^{n'}bča. Ědí xĩ, cuhí da^{n'}ctěa^{n'}
send hither to me. I hear from you I wish. In that case, they reach you perhaps

taité hă.
shall (pl.)

15 (To Wiyakoiⁿ:)—Laⁿckáha, a^{n'}bačé aⁿwañ'kega héga-májĩ.
O sister's son, to-day I am sick I am very.

Añgíni xĩ, wiča^{n'}be tá miñke, kĩ aňgíni-májĩ xĩ, wiča^{n'}ba-májĩ
I recover if, I will see you, and I do not recover if, I will not

tá miñke.
see you.

NOTES.

This letter was dictated by Maⁿtcu-naⁿba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. $\text{Xig}\phi\text{a}^{\text{n}}\text{x}\text{e-wa}\phi\text{atai}$ was probably intended for the Dakota, Tuhimağa-wicayutapi (Tuqmaxa-witeayutapi), a person who has not been identified. The name probably means, Honey Eater. Part of the letter was addressed to the chief, Red Cloud, and the closing sentences to the Yankton Wiyakoiⁿ.

68, 1. Pahañgadicti nikaciⁿga egaⁿ wiⁿ tičě hă, wiqaⁿbai pi kĭ. This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing “egaⁿ” and “wiⁿ,” supplying wabágčeze, *a letter*, and changing “pi” to “agčĭ,” *I have returned*.

TRANSLATION.

Though I am very ill I send you a letter by some one. Often in the past, when I returned home after visiting you, a letter would come from you, just like a person (to ask for presents for the Yanktons). I have all the things about which you formerly asked questions. (Explanatory sentence addressed to the writer: Well, I refer to some things concerning which he sent hither to ask questions.) I will tell you when I see you face to face. I am ill, but I do not know at all whether I shall live or die. But as the others wish to see you, they shall reach you (as they are not ill?). These venerable men shall get to see you, but my child, Icta-basude, shall be the first (*or* leader). I wish that we might talk together, but I hope that you will stop (*awhile?*) at the Yankton village (*Agency?*); and there they (the other Omaha chiefs) may reach you. O Red Cloud, when you reach Washington, ask that my petition be granted as a personal favor to you. I wish to talk to him about several matters. When the Omahas reach the Yankton village, tell them what you will give to me. When you come (on your way hither) to the Yankton lodges, send me a letter quickly. I wish to hear from you. In that case he (?) may reach you.

(To Wiyakoiⁿ:)—O sister's son, I am very ill to-day. If I recover, I shall (go to) see you, and if I do not recover, I shall not (go to) see you.

GAHIGE TO BATTISTE DERGIN, OTO AGENCY, NEBR. FEBRUARY 14,
1880.

Waqi ⁿ 'ha	ča ⁿ	sidádi	tí	hă.	Sidádi	tí	tě	bčize	ékita ⁿ háqtcĭ
Paper	the	yester-	came	.	Yester-	came	the	I took	just at that time
	ob.	day			day			it	
níkagáhi	wáxai.	Ca ⁿ	edáda ⁿ	íuča	čĭngé.	A ⁿ ča ⁿ 'na ⁿ xaí	éga ⁿ		
chief	they made	Well,	what	news	there is	You (pl.) asked me	as		
	them.				none.	a question			
uwíbčai.	Ca ⁿ	níkaci ⁿ 'ga	amá	waxígčita ⁿ 'i	éga ⁿ	wáqe	wáxai	3	
I tell it to	Well,	the people	the pl.	they work for	as	white	they act		
you (pl.)			sub.	themselves		people			

WASABE-LAŅGA TO NICÇA^{N'}-CIÑÉ, AN OTO.

Waqi^{n'}ha cuḥéaḥē tá miñke. Haqúde wai^{n'} jíde uctaí
 Paper I will send it to you. Robe blanket red remains
 tē'di, Le-jéga ḥa'í wíkaⁿbḥa. Ḥa'í-bajī xī, cubḥé tá miñke
 when, Le-jega you give I wish for you. You do not if, I will go to you
 it to him give it to him
 uqḥē'qti. Cañ'ge ta^{n'} aⁿḥá'í ta^{n'} ájīqti aⁿḥá'í. Wáqe cañ'ge 3
 very soon. Horse the std. you gave the std. entirely you gave White horse
 ob. it to me ob. different it to me. people
 one
 eḥá uctaí tē'di aⁿḥá'í-bájī i^{n'}ḥa-majīqti pí.
 their remain when you have not I was very sad I was
 given it to me returning
 hither.

NOTES.

This letter was also dictated in Oto by Ukaḥe-yiñe.

71, 2. Le-jega, i. e. Tce-reḥe, an Oto. The name means Hind quarter (reḥe) of a Buffalo (tce).

71, 3. Cañ'ge taⁿ, etc. Either of the following can be substituted:
 Cañ'ge taⁿ aⁿḥá'í 'íḥaḥé-de ájīqti aⁿḥá'í, *You promised to give me the*
 Horse the you you prom- very dif- you
 std. ob. gave ised, but ferent gave
 me me,

horse, but you have given me one that is entirely different. 2. Cañ'ge taⁿ
 Horse the
 std.
 ob.

aⁿḥá'í kaⁿbḥa taⁿ aⁿḥá'í-ä'jī égaⁿ, ájīqti aⁿḥá'í, *You did not give me*
 you I wish the you did not as, very dif- you
 gave me std. give to me ferent gave
 ob. me
*horse that I desired you to give to me, but you have given me an entirely dif-
 ferent one.*

TRANSLATION.

I will send you a letter. If a robe or red blanket is left over (after the distribution?), I wish you to give it to Le-jega. If you do not give it to him, I will go to (see) you very soon. You gave me a different horse from the one which you promised to give me. I was exceedingly displeased as I came hither, because when there were some American horses remaining you did not give me one.

NUDA^N-AXA, A PONKA, TO NILÁ-LAÑ'GA-WA'Í, A KANSA. FEBRUARY
 16, 1880.

Ga^{n'} waqi^{n'}ha ḥaná - naⁿ ḥa^{n'} wi'í cuḥéaḥai. Ca^{n'} e'a^{n'}
 And paper you have often the ob. I give I send it to Well, how
 begged it to you you (pl.).
 maⁿni^{n'} xī ga^{n'} a^{n'}ba ḥéḥuádi winá'aⁿi kaⁿbḥa. Kī macté 6
 you walk if at any day on this I hear from I wish. And warm
 rate you (pl.)
 tēdīhi aⁿcta^{n'}be kaⁿbḥégaⁿ. Ca^{n'} údaⁿqti maⁿbḥi^{n'} ḥéḥuádi.
 by the you see me I hope. Well, very good I walk here.
 time it is
 reached

Ánita ʔa^{n'} gě eañ'gigaⁿ égaⁿ aⁿdĩn'dě-qti-ma^{n'}. Aⁿwa^{n'}ckaⁿ-
 Limbs mus- the pl. I am as I was as I have them very firm. I am very
 cles in. ob. formerly

ʔañ'ga-qti-ma^{n'} ada^{n'}. ʔa^{n'}ze wi^{n'} Na^{n'}pewačě ijáje ačĩ^{n'}
 strong because. Kansas one Dangerous his name he has

3 eča^{n'}ba, waqi^{n'}ha cučéačě ča^{n'} cuhí tědíhi ʔĩ, uqčě'qtci wi^{n'}
 he too, paper I sent to him the ob. it reaches you by the time that very soon one

aⁿčá'i kaⁿbčégaⁿ. Čiʔañ'ge wi^{n'} čat'a^{n'} égaⁿ asíčě-naⁿ-ma^{n'}.
 you give I hope. Your sister one you have as I am usually think-
 it to me ing of her.

Céču waníta na^{n'}ba aⁿčá'i čaňká awágisičě-naⁿ-ma^{n'}, jiⁿčéha.
 Yonder quadruped two you gave the ones I am usually thinking of them, O elder
 where to me that brother.
 you are

NOTES.

Niʔa-ʔañga-wa'i is the Ponka notation of the Kansa, Naⁿta-taňga-wak'ü, *Mule-Giver*, a nickname.

72, 2. Naⁿpewačě, the Ponka notation of the Kansa, Nũ^{n'}pewáye.

TRANSLATION.

I send you the letter which you have often begged of me. I wish on this day to hear from you; how you are getting along. I hope to see you against the warm weather arrives. I am doing very well here. As my limbs and muscles have recovered their former condition, I am very sound (*or* hardy). For that reason I am very strong. I send this letter to you and to a Kansa named Naⁿpewačě. When it reaches you, I hope that you will send me one very soon. As you have a sister, I am usually thinking of her. O elder brother, I am usually thinking about my two animals which you gave me when I was yonder where you are.

DUBA-MAⁿČIⁿ TO MA^{n'}E-GAHI, A PONKA, NIOBRARA, NEBR. FEBRU-
 ARY 16, 1880.

6 Wabágčeze wi^{n'} gčia^{n'}čakičé ča^{n'} bčízě hă, čagčé tědi.
 Letter one you have sent back the I have re- you went when.
 to me ceived it back
 thither

Maja^{n'} itáxaʔa ne té i^{n'}čě-qti-ma^{n'}. Kĩ ca^{n'} ne té i^{n'}ča-
 Land towards the you the I was very glad. And yet you the I was
 head of the went
 river

maji'-qti-ma^{n'}. Kĩ a^{n'}bačé níkaci^{n'}ga čéčĩňke ikágeačě čĩňké
 very sad. And to-day person this st. one I have him the st.
 for a friend one

9 wabágčeze iⁿwi^{n'}ča, i^{n'}čě-qti-ma^{n'} ʔa^{n'}be tě. Uqčě'qtci caň'ge
 letter has told it to I was very glad I saw it when. Very soon horse
 me,

wi^{n'} abčĩ^{n'}, ecé. Kĩ é áwake, i^{n'}čě ehé tě. Maja^{n'} čéču čanájiⁿ
 one I have, you And it I meant it, I was I said the. Land here you stood
 said. glad

tě'di íuça çĩngé. A^{n'}ba-waqúbe áma teçan'di a^{n'}ba wéduba tě
when news there is none. Mysterious day other on the, in the past day fourth the

Uma^{n'}haⁿ amá cka^{n'}i. Lí tě ugípi. Kĩ níkaci^{n'}ga-ma baza^{n'}
Omaha the pl. were House the was full. And the people pushing the way through
sub. acting. ob.

ma^{n'}bçi^{n'}. Kĩ çicta^{n'}i tě'di a^{n'}ba-waqúbe čé, níkaci^{n'}ga 3
I walked. And they finished when mysterious day this, people

amá cĩ uçéwiñkiçai bçúgaqti. Kĩ níkaci^{n'}ga amá cé íe ça-
the pl. again assembled all. And people the pl. that word you
sub. sub.

ná'aⁿ-naⁿ ké çíúdaⁿ 'içai. Kĩ ukíkíe gě íe údaⁿqti iñgáxai
heard usu- the to do good prom- And talking the pl. word very good did for me
ally ised together in. ob.

níkaci^{n'}ga amá. Kĩ ca^{n'} éskana cañ'ge çíma^{n'}çai^{n'}i tě íçagiçě 6
people the pl. And yet oh that horse was stolen the you have
sub. sub. from you (act)? found your own

tě waçíona tědĩhi xĩ, çagícta^{n'}be etégaⁿ. Ca^{n'} e'a^{n'} níkaci^{n'}ga
the visible it arrives when, you see your apt. Well, how people
there own

itáxaçá-ma ma^{n'}çi^{n'}i tě wabágçeze čéçaⁿ cuhí, níze xĩ, e'a^{n'}
those toward the they walk the letter this one reaches you re- when, how
head of the river you ceive it

ma^{n'}çi^{n'} iⁿwi^{n'}çana tíçaçě ka^{n'}bçégaⁿ. Ca^{n'} éskana údaⁿqti 9
they walk you tell it to me you send I hope. Well, oh that very good
it here

ma^{n'}ni^{n'} kaⁿ. Edádaⁿ ctéctěwaⁿ údaⁿ ani^{n'} ka^{n'}bçégaⁿ. Wisíçě
you walk I What soever good you have I hope. I think
hope (?). of you

ma^{n'}bçi^{n'} téiñke. Ca^{n'} ga^{n'}-naⁿ edádaⁿ íuça céna na^{n'}búwibçai^{n'}
I walk will (?). Well, still usu- what news enough. I shake hands with
[?] you

tě ékigaⁿ. Čé níkaci^{n'}ga ukíkíai tě'di, Le-jé-baçe waha^{n'}'ai. 12
the it is like it. This people they talked when, Lejebaçe prayed for a
together special object.

“Uqçě'qti wígia^{n'}bçai agčé tá miñke, ebçégaⁿ,” ai. Ga^{n'}-naⁿ
Very soon I leave you, my I will go back (or home- I think, he And usu-
own ward), said. ally

itáxaçai edádaⁿ uçáne né tě éskana edádaⁿ wi^{n'} abçi^{n'} enégaⁿ
toward the what you you the oh that what one I have it you think
head of sought went it
the river

waçáckaⁿ etégaⁿ. Ga^{n'} céna uwíbçai.
you make an apt. And enough I have told
effort it to you.

15

TRANSLATION.

When you returned to your old home on the Niobrara, you sent me a letter, which I have received.

I was very glad that you went to the land towards the head of the Missouri River. And yet I was very sad. And to-day, this person whom I regard as my friend (the writer), has told me what you have

said, and I was very glad to see it (your letter). You said, "I have soon possessed a horse." I refer to that when I say, "I was glad." There was no news when you were here.

On Wednesday of last week (?) the Omahas were acting. The house was filled. And I was in the crowd of people. They adjourned the meeting till this week, when they assembled again the entire nation. And the people promised to do good, according to the words which you used to hear often. And having talked together several times (?), the people spoke a very good word for me.

I hope that you may see your horses again that were stolen from you. I hope that you will send me a letter when you receive this one, and tell me what the tribes are doing that dwell on the Upper Missouri. I hope that you are prospering. I hope that you have various good things. I will continue to remember you. Well, I have sent you some news, and it has been like shaking hands with you. When these men talked together, Le-je-ba^{te} prayed to them for a special object. He said, "I think that I will leave you very soon and go home (to my old land on the Niobrara)." Now, when you go towards the head of the Missouri River in search of something, I hope that you will do what you can to acquire something which you may think I ought to have. I have told you enough.

PART OF A LETTER OF GAHIGE TO HIS SON SILAS. FEBRUARY, 1880.

Níkaci^{n'}ga amá xigčíwagázu hă, wágazu hă.
 People the pl. have made them- straight
 sub. selves straight

TRANSLATION.

The people have acted uprightly for their own advantage, and all is well.

TA^NWA^N-GAXE JĨŃGA, AN OMAHA, TO MAWATA^NNA, A YANKTON.
 FEBRUARY 17, 1880.

Níkaci^{n'}ga-mácě, cka^{n'} e'a^{n'} ma^{n'}ni^{n'} éskana wágazúqti
 O ye people, act how you walk oh that very straight
 3 i^{n'}wi^{n'}čana íčačě ka^{n'}bčéga^{n'}. Ga^{n'} céčañka, Caa^{n'} jiñ'ga
 to tell it to me you send I hope. And those, Dakota small
 hither
 ciñ'gajiñ'ga waďáxe čañká, wača^{n'}be ka^{n'}bča. Uma^{n'}čĩñka
 child I have made the ones I see them I wish. Year
 them who,
 i^{n'}čadaí tě ákiha^{n'} cĩ uma^{n'}čĩñka wi^{n'} pí, éde ca^{n'} "A^{n'}ba
 mentioned the beyond again year one I but yet Day
 to me reached there,

gáču waṭa^{n'}be taté," ehé tē i^{n'}teqi. Ča^{n'}ja wéčigčaⁿ xixáxa-
 there I shall see them, I said it difficult Though plan they make
 for me. for them-
 selves

bádaⁿ iⁿwi^{n'}ča íčai tēdīhi xī'jī, cubčé tá miñke hă. Čiñ'ga-
 and (pl.) to tell it they by the time that, I will go to you Child
 to me send
 hither

jiñ'ga wiwíṭa-ma úwagičá-gă. . . . Čisañ'ga nuṭáčiⁿ hă, 3
 those who are my tell it to them. Your younger bare to the
 own brother waist

edádaⁿ íčkaⁿčkaⁿ čīngé. Píqti uwíbča cučéačě. Pahí-saⁿ-
 what by means of there is Anew I tell it to I send it to Pahi-saⁿ-
 which he can none. you you.

máni iṭígaⁿ éčaⁿba, edádaⁿ t'a^{n'} xī, éskana íe wágazúqti
 mani his father- he too, what, he has if, oh that word very straight
 in-law

qáča gia^{n'}čakičé kaⁿbčégaⁿ. . . . 6
 back you cause it to I hope.
 again be returning
 to me

TRANSLATION.

O ye people, I hope that you will send and tell me exactly how you are, and what you are doing. I wish to see those young Dakotas whom I made my children (in the pipe-dance). I failed to visit them in the year that they named to me, and I have reached another year, but still it is difficult for me to say, "I will see them on that particular day." But by the time that they send and tell me what decision they have made for themselves, I will go to (see) you. Tell my children. Your younger brother (Mandan) is bare to the waist. He has nothing by means of which he can act often (?). I send to you to tell it anew. If Pahi-san-mani and his father-in-law have plenty of things, I hope that you will send a correct report back to me.

GEORGE MERRICK TO KE-XREŠE, AN OTO.

Kagéha, níkaci^{n'}ga amá čéama wabájiⁿaⁿčai. Kī íe tē,
 O friend, people the pl. these (pl. have caused me to And word the
 sub. sub.) take a message. ob.,

kagéha, uwíbča tai-égaⁿ uwíbča tá miñke. Níkaci^{n'}ga amá
 O friend, I tell it to in order I will tell it to you (s.). People the pl.
 you that (pl.) sub.

chéama íe wi^{n'} xíná'aⁿi hă. Učúdaⁿbaí xī, kagéha, gíteqi. 9
 these (pl. word one have heard . They considered when, O friend, it was dif-
 sub.) about them- selves it ficult for
 them.

Caⁿ gíteqi héga-báji égaⁿ wabájiⁿaⁿčai égaⁿ uwíbča. Mé pa-
 In difficult very as they have caused as I tell it to Spring at
 fact for them message you.

hañ'ga tē'di égaⁿqti, kagéha, Uma^{n'}haⁿ qíi čan'di čanájiⁿ.
 the first just as O friend, Omaha village in the you stood.
 (it came),

Macté tē ičaugčě'qti čanájiⁿ. Kĩ Umaⁿ'haⁿ jiñ'ga číⁿ' e'aⁿ' číⁿ'
 Warm the throughout you stood. And Omaha small the how he
 mv. ob. was

ctěwaⁿ' ícpahaⁿ'-qti jaⁿ', edádaⁿ ačíⁿ' gě' ctě bčúga ícpahaⁿ.
 soever you fully understood, what he had the pl. even all you knew.
 in. ob.

3 Gíteqí-bi ehé tē cañ'ge číñgai. Kĩ ukít'ě aⁿwaⁿ'waqá ctě
 That it is diffi- I say the horse there is And foreign whither so-
 cult for them none. nation ever

ugácaⁿ-báji, cĩ máčě ičaugčě'qti cĩ égaⁿ. Ádaⁿ níkaciⁿ'ga
 they have not again winter throughout again so. There- people
 traveled, fore

amá číčahaⁿ'i. Čatí xĩ'ji, nǎn'de wačíqpačíⁿ, cĩ níkaciⁿ'ga-ma
 the pl. they pray to You if, heart yours (is) poor, again the people
 sub. you. come here

6 Umaⁿ'haⁿ-ma nǎn'de waqpáčíⁿwačáčai tē íxixuhaí, caⁿ'
 the Omahas heart you make them poor the they appre- in
 hend on their fact
 own account,

Umaⁿ'haⁿ-ma éwačacě'-ctĩ-má nǎn'de waqpáčíⁿwačágičě té.
 the Omahas the ones, too, whom you heart you will cause them, your kindred,
 have for kindred to be poor.

Caⁿ' čatíäji kaⁿ' ečégaⁿ'i. Číčahaⁿ'i. Caⁿ' čícaⁿ-báji áčínása-
 Well, you do they hope. They pray to Well, it does not they do not
 not come you. suit you prevent

9 báji hǎ, číčahaⁿ'i égaⁿ cái hǎ. Níkaciⁿ'ga-ma cañ'ge-ma čábčíⁿ
 you they pray to as they The people the horses three
 you have said it

wáčíⁿ-báji, cañ'ge-ma wačítaⁿwákičě-ma eonáqtei wáčíⁿi.
 they do not have the horses the ones which they cause them only they have
 them, to work them.

Níkaciⁿ'ga ukéčíⁿ aň'gačíⁿ gaⁿ' níkaciⁿ'ga-ma pahaň'gadítaⁿ
 Indian common we who (use here the people from the first
 move not plain)

12 ékičě xixáxai égaⁿ xixáⁿ'bai. xixáⁿ'bai tē'di wačáte xí'í,
 they made themselves as they looked at They looked at when food they
 related to one another one another one another gave to
 one another,

edádaⁿ wiⁿ xí'í. Kĩ časíčacě té. Áčaná'aⁿjíqti taté iⁿčígaxa-
 what one they And you will think You shall not obey at all we do not
 gave to of it. make for you
 one an- (=we do not
 other. reckon

báji. Cañ'ge wačíñ'gai égaⁿ čútaⁿqti uwíbčá. Caⁿ' wéčigčáⁿ
 that Horse we have none as very cor- I have told Well, plan
 you). rectly it to you.

15 enégaⁿ tē qáča gčíza-gǎ.
 you have the back take your
 thought it again own.

NOTES.

75, 10-11. Me pahaňga tēdi égaⁿqti ... čanajiⁿ. The addition of égaⁿqti shows that Ke-xreše stayed a very long time (W.). Equivalent expressions are, Mé pahaň'ga čan'di égaⁿqti čanájiⁿ, and Mé pahaň'ga
 Spring first

tědítaⁿ čanájiⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
the visit.

76, 7, ewačáčě-ctĩ-ma, an unusual form of éwačáčě-má ctĩ, from éwačě.

TRANSLATION.

My friend, these Indians have requested me to deliver a message. My friend, I will tell the words to you in order to tell them to all of you. These Indians have heard a message concerning themselves. After considering the subject, my friend, they have found it difficult for them. In fact, as it is very difficult for them, they have authorized me to speak for them, and so I tell you. At the very beginning of the spring, my friend, you came to the Omaha settlement, and you remained throughout the summer. You fully understand the situation of the Omaha young men. You know everything that they have. As they are without horses (to give away) I have said that what you propose is difficult for them (to perform). The people here have not traveled in any direction among the other tribes, and it has been so all through the winter. Therefore the Indians petition you (not to come). The Omahas fear that if you come you will be full of anxiety, and that you will make them full of anxiety, even those Omahas whom you have as your kindred. So they hope and pray that you will not come. If it does not please you (to stay away from us) the Omahas do not prevent your coming; they merely say that as a sort of petition to you. The Indians here do not have three horses apiece; they have only those [two?] horses (apiece) which they use in working. We Indians [remember how it has been told about?] the Indians of the olden times; how they visited one another in consequence of their regarding themselves as related. When they visited one another, they exchanged food and whatever else they had. You will think of that. We do not consider that you will disregard what has been said by me. As we have no horses (to give away), I have told you just how we are situated. Reconsider the decision which you have reached.

GIHÁJĬ TO CORNELIUS RICKMAN. FEBRUARY, 1880.

Íe	djúbaqtci	wídaxe.	A ^{n'} bačé	tě	úda ⁿ qti	éga ⁿ	i ^{n'} čě	éga ⁿ ,
Word	very few	I make to you.	To-day	the	very good	as	I am glad	as,
áda ⁿ	wabágčeze	wídaxe.	Kĩ	áčaxíkihíde	ka ⁿ bčéga ⁿ .	Wíctĩ		
there- fore	letter	I make to you.	And	you take care of yourself	I hope.	I too		
éga ⁿ	áčaxíkihíde.	Kĩ	úda ⁿ qti	ma ⁿ bčei ^{n'} .	Winá'a ⁿ -májĩ	i ^{n'} ta ⁿ	3	
so	I take care of my- self.	And	very good	I walk.	I have not heard from you	now		
a ^{n'} ba-wa	qúbe	tě	cádě	gána.	Kĩ	edáda ⁿ -ctécte	íwimáxe	
mysterious day	the	six	that many.	And	whatsoever	I asked you about		

- geḥa^{n'} waḥíonaqti kaⁿbḥégaⁿ. Kĩ waḥíona tēdĩhi xĩ, wíctĩ
 the pl. in. very plain I hope. And plain when it shall be, I too
 ob., in
 the past
- edádaⁿ-ctécte uwíbḥa etégaⁿ. In^{n'}taⁿ waqin^{n'}ha ḥaⁿ wágazúqti
 whatsoever I tell to you apt. Now paper the ob. very straight
- 3 wídaxu cuḥéaḥē. Íusictaⁿ waqin^{n'}ha dāxa-máji. Níkaci^{n'}ga
 I write it to I send it to To tell a lie paper I do not make it. Person
 you you.
- wabáxuakiḥé ḥĩnké wágazu égaⁿ baxúakiḥé. Éskana waqin^{n'}ha
 the one whom I have caused to straight as I have caused Oh that paper
 write something him to write.
- una^{n'} tē'di, uḥḥé'qtcĩ ia^{n'}ḥakiḥé kaⁿbḥégaⁿ waqin^{n'}ha wiⁿ. Níka-
 you take when, very soon you send hither I hope paper one. Peo-
 hold of it to me
- 6 ci^{n'}ga ḥiḥíḥa ctĩ awána'aⁿ kaⁿbḥa, e'a^{n'} éiⁿte. Cĩ tí tēdĩhi xĩ,
 ple your too I hear about I wish, how it may Again it by the time
 them be. has that,
 come
- wi^{n'} cuḥéwikiḥé tá miñke. Wawéaⁿḥamáxe teḥa^{n'} weámaxe
 one I will send to you by some one. What you asked me about in the I asked about
 past
- dega^{n'} ḥiñgá-bi, ai.
 but that there they
 are none, say.

NOTES.

Cornelius Rickman, a white man, lived at Spring Valley, Monona County, Iowa.

Samuel White or Gihajĩ, the sender, could speak English. He prefaced the letter with these words: "I have come home. For about three weeks since my return my eyes have been painful. I could not see. Now my eyes are well, and I am in good health (in Omaha, Ictá ḥaⁿ aṅgígḥaska, in^{n'}udaⁿ). Let me know how you and all your family are (wakékega, daⁿ/ctēaⁿ/i, *whether several of them are sick*)". Aṅgi-ḥaska, *mine is white again*, i. e., no longer red or inflamed. Primary reference is to the cornea, but there is a secondary reference to the *sight*.

77, 1, in^{n'}ḥé egaⁿ, adaⁿ, etc. When "egaⁿ" is used, "adaⁿ" seems unnecessary. Either one can be used without the other.

78, 7. Waweaⁿḥamaxe, etc. The inquiry was about fish.

TRANSLATION.

I write a very few words to you. This is a fair day, and I am glad; so I write you a letter. I hope that you will take care of yourself; I take care of myself. I am prospering. It has been six weeks since I have heard from you. I hope that whatsoever things I have asked you about are very easily understood. By the time that they are so, I too may tell you something or other. I have now written a straightforward letter to you. I have not written a lie in the letter. My aman-uensis (i. e., the author) is honest, so I have employed him to write.

I hope that when you receive this letter you will soon reply. I wish to hear how your people are. By the time that your reply comes to me I will send another letter to you. I have made inquiries respecting the things about which you questioned me, but they say that there are none to be had.

ICTAČABI TO MACA^N AND HEQAGA-SABĚ. MARCH 1, 1880.

Mácaⁿ Heqága-sábě eča^{n'}ba, akiwa wawíḏaxúi. A^{n'}bačé
Feather Black Elk he too, both I write something To-day
to you (pl.).

wiṭa^{n'}bai ka^{n'}bča, aⁿwañ'kandičě'-qti-ma^{n'}. Níkaci^{n'}ga-ma
I see you (pl.) I wish, I am very impatient for it. The people

ca^{n'} ečégaⁿ-báji ča^{n'}ja, wináqtcí ca^{n'} wiṭa^{n'}be taí ebčégaⁿ 3
well they do not think it though, only I at any rate I see you will I think it

uma^{n'}čiñka čéčuádi. Níaci^{n'}ga amádi čanájiⁿ tě i^{n'}či^{n'}waⁿpíqti-
year in this. People with the you stood the it was very good for
me on that account

na^{n'} i^{n'}uda^{n'}-qti pí-naⁿ-ma^{n'}. Ca^{n'} edádaⁿ účkaⁿ čiñgé hă.
usu-ally very good for me I used to be there. Well, what deed there is
none

Nié aⁿčiñ'ge anájiⁿ. Ca^{n'} e'a^{n'} čanájiⁿ tě winá'aⁿi ka^{n'}bča, 6
Pain I have none I stand. Well, how you stand the I hear from I wish,
you (pl.)

ádaⁿ wawíḏaxúi. Liga^{n'}ha čikáge mégaⁿ, čí a^{n'}nita^{n'}i tě
there-fore I write to you (pl.) about something. O grandfather your friend likewise, you you have the
treated me

i^{n'}udaⁿ-naⁿ-ma^{n'}. Wiṭa^{n'}bai-máji égaⁿ, waqpáni ičát'e hă.
it has been usually good for me. I do not see you (pl.) as, poor I die from
it

A^{n'}bačé wiṭa^{n'}bai uwíkie agči^{n'} tě ékiga^{n'}qti axíḏaxe. Wa- 9
To-day I see you (pl.) I talk to you I sit the just like it I make it for
myself. Pa-

qi^{n'}ha wi^{n'} ia^{n'}čakičé taí. Iⁿc'ágěqtcí aká wakéga tě gíní,
per one you will send hither to me. Very aged man the sub. sick the has re-
cov-ered,

maⁿči^{n'}i hă.
he walks

NOTES.

Ictačabi is an Omaha. Macaⁿ and Heqaga sabě are Ponka refugees, staying among the Yankton Dakota.

79, 10. Iⁿc'ágěqtcí, Maⁿtcu-naⁿba or Yellow Smoke (Cude-nazi), the father-in-law of Ictačabi.

TRANSLATION.

O Feather and Black Elk, I write to you both. I wish to see you to-day, and I am hardly able to wait (till I can see you). The Omahas do not think about visiting you, but I alone think that I will see you this year. Whenever I visited the Yanktons I was always pleased, because I had you for my interpreter. There is no news. I continue in good

health. I wish to hear how you are, therefore I write to you. O grandfather, the way that you and your friend have treated me has always been pleasant to me. As I do not see you, I am dying from poverty. To-day I must content myself with talking to you instead of seeing you. Please send me a letter. The very aged man who was ill (Maⁿtcu-naⁿba) has recovered, and is able to walk.

TA^NWA^N-GAXE JIŃGA TO MAWATA^NNA. MARCH 5, 1880.

Caⁿ íe wiⁿ, negíha, anaⁿ'bçiⁿ. Caⁿ ciñ'gajiñ'ga çañká
Well word one, O mother's I am uncertain Well, child the ones
brother, about it. who

wadáxe çañká é . . . Wéawaⁿ niníba uáket'aⁿ' kaⁿbçeégaⁿ.
I have made the ones they Calumet pipe I acquire it I hope.
them who

3 . . . Edádaⁿ ctéctěwaⁿ iⁿçeéckaxe tégaⁿ kaⁿbçeégaⁿ égaⁿ wíbča-
What soever you do for me in order I hope as I pray to
that

haⁿ cuçeáçě. Wi cañ'geçajiñ'ga wiⁿ'áqtei abçiⁿ' éde nújiñga
you I send it to I colt just one I had it but boy
you.

t'é ké gaⁿ, nān'de gípějĩ égaⁿ, a'í, Mawádaⁿçiⁿ. Áçiñge gáxai.
he lay as, heart bad for as, I gave Mandan. He parted with it on
dead account of the dead.

NOTES.

Though this letter was dictated in Omaha, most of it was recorded in English at that time, as shown in the translation by the parenthetical sentences.

80, 5. Açiñge gaxai, the sender gave "wáçiñge." Taⁿwaⁿ-gaxe jiñga gave his colt to Mandan in order that the latter could give it away because of the death of his son.

TRANSLATION.

O mother's brother, I am uncertain about one part of your letter. (I wish to make sure of your meaning. Do you refer only to yourself, or to all the Yanktons? Ask my son, Wiyakoiⁿ. O Wiyakoiⁿ, I hope that you will speak to) my adopted children in your tribe. I hope to acquire a calumet, such as they use in the pipe-dance. (I do not refer to the children for whom I have already had the calumet dance. I put them aside. I wish to enter the house of Miⁿxabu, and dance the calumet dance for his children. Speak to him in my behalf. I hope that you will speak to my four adopted children, Miⁿxabu and others. Send me a reply to this letter very soon, in fact as soon as you receive this. O Mawataⁿna, I have your letter, and it is just like seeing you! It delights me!) I send to you to petition to you, as I hope that you will do something or other for me. I had just one colt, but when Mandan's son lay dead, I gave the colt to the father, as he was sorrowful, and he gave it away on account of his dead son.

LION TO MRS. MARY CANFIELD, ASPINWALL, NEBR. MARCH, 1880.

Liⁿjaⁿ'ha, čí wajiⁿ' číša ckí ckaⁿ'na ŋĩ, údaⁿ té. Čagčí
O sister's daughter, you mind your own return you wish if, it will be good. You have returned

tědíhi úckaⁿ wiⁿ ckáxe taté, níkaciⁿ'ga-ma učéwiⁿ wactaⁿ'be,
at the deed one you shall do, the people assembled you see them,
time

uqčě'qti kaⁿbčégaⁿ. Kĩ níkaciⁿ'ga-ma bčúgaqti mañ'gče 3
very soon I hope. And the people all erect

čanájiⁿ-daⁿ' wánahaⁿ' te hă. "Iⁿ'naⁿ'ha majaⁿ' ačiⁿ' čaⁿ
you stand and you will pray to . My mother land she had the ob.
(s.) them

agčíza-daⁿ' ě'di at'é kaⁿ'bča ádaⁿ agčí. Wáqe čĩnké, majaⁿ'
I take my and there I die I wish because I have White the st. land
own (s.) returned here. man one,

uwédiájĩ ábčixe čĩnké, wagáqčaⁿ abčiⁿ' ékigaⁿ, waiⁿ'čitaⁿ'i. 6
in a different the one whom I took servant I have like it, he works at vari-
place for my husband, him ous things for me.

Kĩ wáqe čĩnké taⁿ'waⁿgčaⁿ ě'di wackaⁿ'qti ékaⁿ'bča-májĩ;
And white the st. village in making a great I do not wish for him;
man one effort

wawékitáta égaⁿ maⁿčiⁿ' ékaⁿ'bča-májĩ," ecé te hă. Haⁿ'čí,
a deceiver so to walk I do not wish for him, you will . Henry,
say it

iéskă, Wahaⁿ'čĩngé, Íbahaⁿ'bi, wí cėna, iⁿ'baⁿ-bájĩ čaⁿ'ja, caⁿ'
interpre- Orphan, Ibahaⁿ'bi, I enough, we do not call though, yet ,
ter, to him

čięwajiⁿ ckí ŋĩ, ...
of your own you are if,
accord coming
back

NOTES.

Though this letter was dictated in Omaha, the parenthetical sentences were recorded only in English.

81, 7. Kĩ wáqe čĩnké, etc. Lion and the other Omahas knew by experience what they had to expect from white men who took Omaha wives. Such men wished to control the tribe. So Mrs. Canfield was asked in this letter to say to the council that she did not wish her husband to have anything to do with tribal affairs.

TRANSLATION.

O sister's daughter, if you, of your own accord, desire to return to this reservation, it will be good. At the time of your return you shall do one thing: I hope that you will not delay seeing all the people assembled. And then you should rise to your feet and petition all the people, thus: "I have returned because I wish to take possession of the tract of land which belonged to my mother, and I wish to die there. The white man whom I took for my husband in another land works at various things for me, just as if I had him as my servant. But I do

not wish the white man to be very prominent in the tribe. I do not wish him to be cheating the Omahas." Henry Fontenelle, Louis Sanssouci, Wahaⁿçiñge, Ibahaⁿbi, and I do not invite your husband to come, but if you should come of your own accord (we will ask the agent to attend to the matter, when the question of an agent is settled by the Government. If you postpone action for any time, we shall be unable to say anything more. So I send this in haste. As soon as you get it reply and let us know your decision. When you send this word, my son Henry will come at once with a wagon to get the young pigs which you promised. He sends to you in this letter to ask this favor).

THE OMAHA CHIEFS TO THE COMMISSIONER OF INDIAN AFFAIRS.

MARCH 18, 1880.

*Gahige said:—*Içádiçai áxíðaza^{n'} wa'í ga^{n'}çai. . . .
 Agent by themselves to give they wish.
 to them

*Duba-maⁿçiⁿ said:—*Ūiga^{n'}ha, pahañ'gadi içádi aⁿwañ'gaçiⁿ.
 O grandfather, formerly his we had them
 father

3 na^{n'}i, kī edádaⁿ gě wéuda^{n'}i etégaⁿi gě weçéckaxe cka^{n'}na-
 usually, and what the pl. good for us apt the pl. you do for us you wished
 in. ob. in. ob.

na^{n'}i. Kī i^{n'}tcaⁿqtei içádiçai çĩnké içágia-májī. Ca^{n'} içádiçai
 usually. And just now agent the st. I do not speak Yet agent
 one against him.

wi^{n'}áqtei añgáçiⁿ tē wéteqi héga-bájī. Kī ta^{n'}waⁿgça^{n'} amá
 just one we have the hard for very. And gentes the pl.
 him us sub.

6 çéama a^{n'}ba içáugçe cka^{n'} maⁿçi^{n'}i, kī cénujiñ'ga ta^{n'}waⁿgçaⁿ
 these day throughout acting walk, and young man gentes
 añgúçai amá edádaⁿ içádiçai çĩnké 'íçē wágaji xī, 'a^{n'}a égaⁿ
 our own the pl. what agent the st. to they com- if, reticent so
 sub. ob. speak mand us because
 about of sure failure

aⁿma^{n'}çiⁿi. Ga^{n'} weçéckaxai ka^{n'}aⁿçai^{n'}çai, ūiga^{n'}ha.
 we walk. Still you do it for us we hope, O grandfather.

9 *Two Crows said:—*Ūiga^{n'}ha, wabáxu wiⁿ iⁿçígaxai çéçaⁿ,
 O grandfather, letter one we have made this ob.,
 to you

éskana níze xī, uqçē'qti qáça aⁿná'aⁿ ka^{n'}aⁿçai^{n'}çai. Kī
 oh that you re- when, very soon back we hear it we hope. And
 ceive it again

wéudaⁿ tá-bi enégaⁿ égaⁿ úckaⁿ gě weçéckaxe-na^{n'}i. Ūckaⁿ
 that it will be for our you think as deed the pl. you have done usu- Deed
 good it in. ob. for us ally.

12 gě wéuda^{n'}-qti-bájī çai^{n'}ja, ga^{n'} "Wiŷígaⁿ çĩnké wegáxai," ga^{n'}
 the not for our highest good though, still My grand- the st. has done it at any
 pl. in. ob. father one to us rate

aⁿça^{n'}çai hă. Kĩ úckaⁿ i^{n'}tcaⁿ wiⁿ weçéckaxai hă. . . . Ca^{n'}
 we think it . And deed now one you (pl.) have Well,
 done to us

úckaⁿ gě wiígaⁿ wada^{n'}ba-báji wegáxai ca^{n'} wéteqi na^{n'}i
 deed the pl. my grand- he does not see us he has done well, difficult usu-
 in. ob. father to us for us ally

ça^{n'}ja, i^{n'}taⁿ çéceta^{n'} wiígaⁿ índé aⁿda^{n'}běqti éskana úckaⁿ 3
 though, now from this my grand- face we see him indeed oh that deed

wéteqi gě aṅgúgça aṅga^{n'}çai.
 difficult the pl. we tell him we wish.
 for us in. ob. of our own

White Horse said:—Níkaci^{n'}ga naxíde-çiṅgé edábe wáki-
 People disobedient also to attend

hídai tě wéteqi. Naxíde-çiṅgé xĩ, edábe wa^{n'}daⁿ wákihíde- 6
 to them the difficult Disobedient when, also together to cause them
 for us. to be at-

kiçai tě wéteqi héga-báji. . . .
 tended the trouble- very.
 to some to us

Icta-basude said:— . . . Weçénictaⁿ ça^{n'}ja, ca^{n'} wéteqi
 You have finished though, yet trouble-
 doing it for us some to us

tě aṅ'gui^{n'}çiça aṅga^{n'}çai.
 the we tell it to you we wish.

9

NOTES.

The parenthetical sentences were recorded only in English.

The ex-agent, Howard White, requested the author to send this letter, as he declined to act after his resignation.

TRANSLATION.

(Gahige said:)—The Indians wish the president to give them their respective agents (one for the Omahas and another for the Winnebagos. If we wish to see our present agent, we become very tired, because he does not come very often from the Winnebago Agency. So we tell this to the Commissioner).

(Duba-maⁿçiⁿ said:)—Grandfather, we used to have agents, and you generally did for us those things which were calculated to benefit us. But even now I do not speak a word against the agent himself; yet it is very hard for us Omahas to have an agent in common with the Winnebagos. These Omaha gentes are busy throughout the day, and when our young men command us to speak to the agent about anything we hesitate and say nothing, because we can not see him. O grandfather, we hope that you will still do for us (what is beneficial for us).

(Two Crows said:)—O grandfather, we hope that when you receive this letter which we have written to you, we shall very soon hear the reply. You have been doing things for us occasionally as you have considered that they would be beneficial to us. Though they have not turned out to be for our highest advantage, we think, "My grandfather

has done it for us." Just now you have done one thing for us. (We are two tribes, yet you make one agent answer for both of us. This thing which you have done for us gives us much trouble.) Still, though the things which my grandfather has done to us without seeing us are difficult for us to endure, we wish that henceforth we could see the Commissioner face to face and tell him the things which are troublesome to us.

(White Horse said:)—It is troublesome to us to be attended to by an agent who has to watch over a disobedient tribe at the same time. It gives us much trouble to be assigned together with those who are disobedient to the care of a single agent. (We Omahas have been working constantly, as you wish us to act for ourselves. The agent remains about a month at a time at the Winnebago Agency without seeing us, and that is very hard for us to endure.)

(Icta-basude said:)—If a man has two horses, one is apt to excel the other. If one walks straight, he thinks, "I hope that I will always know what is good for me." I am afraid of that nation, the Winnebagos, and I think, grandfather, that from this time on we ought to have separate agents. Though you may have already made all your arrangements for sending a new agent for both tribes, still we wish to tell you how it gives us trouble. (It is hard for us to have no one to attend to our business; so, grandfather, I send this to you to tell you. I think that it would be proper for my agent to live close to us, so that I could go to him and speak about my affairs whenever it becomes necessary. I have asked a man, who is one of your race, to write this. But these are not his words. They are the words of the seven principal men of the tribe.)

(Naⁿpewačě said:—Grandfather, these men have spoken of the things which give them trouble. We know about the difficulty of having one agent for two tribes, so we ask that a business matter be attended to. There are many of us who would continue to improve the ground, and we would take the advice of a resident agent, and so we would progress in civilization year by year. But as it is now, that is difficult for us to do without an agent. You do something for us because you consider that it will benefit us, but I must tell you that it really injures us. The man beside whom I dwell is disobedient, and to have one agent with him will cause me to be in constant trouble. We do not wish to follow the bad ways of that man, the Winnebago.)

(Fire Chief said:—Grandfather, all these men tell you what is troublesome. You have caused this. I do not accuse my agents. But I do wish you to make a change, giving us an agent of our own, and letting the Winnebagos have one of their own. There are other things hard to be endured, but now I speak only of this subject of separate agents. I hope that I may soon be allowed to visit my grandfather and speak to him face to face about this and other matters. These are my words, not the words of my friend whom I have asked to write this

for me. We write this to you after the resignation of one agent, Howard White, and before the arrival of another agent).

(Duba-maⁿçiⁿ said:—Grandfather, I send to you to speak about one subject. There is one man here whom I have caused to send news occasionally. Now that he has gone to Washington I have heard bad things about him, and I am afraid of him; *i. e.*, Charles P. Morgan, the interpreter. I hope that when he reaches you, and you receive this letter, you will discharge him from his office at once. The young men have assembled, and they have said so. They have given these words to us seven chiefs, so we send this to let you know what are our wishes and those of the tribe).

PAHAÑGA-MA^NÇI^N TO HIS BROTHER, SILAS WOOD, NIOBRARA. MARCH
29, 1880.

ǵéde-gáhi Ictá-basúde éçaⁿba úwagiçai égaⁿ, nújiñga amá
Fire Chief Icta-basude he too they have told as, boy the pl.
it to them sub.

gíçaⁿi. “Ckí te,” aí. Nújiñga amá égiçaiⁿi. Caⁿ/ gaⁿ/ çéçu
are satis- You will be they Boy the pl. said it to Well, at any here
fied. coming back, say. sub. him. rate

çagçí te ‘aⁿ/ çĩñgé çaⁿ/ja, caⁿ/ nǎn’de gíudaⁿ/i çagçí té. 3
you will have nothing being although, yet heart theirs are you will have
returned the matter good come back.

ǵenúga-naⁿ/ba, Naxéwakaⁿ/, Húpeça, Haⁿ/akipa, Maqpiya-
ǵenuga-naⁿba, Naxewakaⁿ, Hupeça, Haⁿakipa, Maqpiya-

qága, Wakaⁿ/-maⁿçiⁿ/, Wátaⁿ-nájiⁿ, Iⁿtcañ’ga-skǎ, ǵizi-çĩñge,
qaga, Wakaⁿ-maⁿçiⁿ, Wataⁿ-najiⁿ, Weasel, ǵizi-çĩñge,

Jiñgá-gahíge, kǐ ágaha nújiñga bçúga ínahiⁿ/i. “Ckí te,” aí. 6
Boy Chief, and besides boy all are willing. You will be they
(them) returning say.

Céna weáǵahaⁿ çaⁿ/ja, caⁿ/ nújiñga éçaⁿská amá eçégaⁿ/i
Enough I know about though, yet boy of the size the pl. they have
them referred to sub. thought it

égaⁿ, uwíbça cuçéaçě. . . .
as, I tell it to I send it to
you you.

TRANSLATION.

The young men are satisfied because ǵede-gahi and Icta-basude have told them. They say, “You can return (to the Omaha Reservation).” The young men have said this to (Fire-Chief and Icta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. ǵenuga-naⁿba, Naxewakaⁿ, Hupeça, Haⁿakipa, Maqpiya-qaga, Wakaⁿ-maⁿçiⁿ, Wataⁿ-najiⁿ, Iⁿtcañga-skǎ, ǵizi-çĩñge, Jiñga-gahige, and all the other young men are willing, and they say, “You can return.” I do not know any more about them, but I send to tell you what the young men, including all those of that size (?), have thought. (I am going away in seven days. This is the last letter that I will send you before I leave.)

ACAWAGE, A PONKA CHIEF, TO SOME PONKAS AT CARLISLE, PA.
DECEMBER, 1880.

- Nújiñga nañkáce, wiṭa^{n'}be cubcé taí miñke. E'a^{n'} ṭanájiⁿ
 Boy ye who are, I see you I will go to you (pl.). How you stand
- tě ga^{n'} íwidaha^{n'} taí miñke. Edádaⁿ nítaⁿi gě nípi ṭi,
 the at any I will know about you. What you work the pl. you do if,
 rate at in. ob. well
- 3 íwidaha^{n'} ka^{n'}bṭa-qti-ma^{n'}. Ṭí waṭáṭigṭitaⁿi tẽ ṭiuda^{n'}i étai
 I know about you I have a strong desire. You you work for your- the it ought to be good
 selves for you
- áhaⁿ ebṭégaⁿ. Kĩ nípi ṭi, a^{n'}qtiṭaṭigṭégaⁿ taí. Kĩ úṭitaⁿ
 ! I think it. And you do if, you will think highly of your- And work
 it well selves.
- wáqe aṭi^{n'}i gě áṭakípa-na^{n'} tai. Ca^{n'} wiṭa^{n'}be etégaⁿ, Kagé.
 white they the pl. you meet regu- will. Well, I see you apt, O Fourth-
 people have it in. ob. (them) larly son.
- 6 Cubcé ka^{n'}bṭa. Wiṭa^{n'}be ka^{n'}bṭa. Waqi^{n'}ha ṭaⁿ níze ṭi, égaⁿ-
 I go to you I wish. I see you I wish. Paper the you when, just
 ob. receive it
- qti waqi^{n'}ha wi^{n'} uqṭé'qtei ṭéṭuádi tia^{n'}ṭakiṭé ka^{n'}bṭégaⁿ.
 so paper one very soon to this place you send it I hope.
 here to me

NOTE.

This letter and the next three were dictated by the Ponka delegation when in Washington, prior to the departure of the writer (with the Ponka Commission appointed by President Hayes) to the Indian Territory and Nebraska. The four members of the Commission were Generals Crook and Miles, and Messrs. Stickney, of Washington, and Walter Allen, of Boston.

TRANSLATION.

O you boys, I will go to see you. At any rate, I will know how you are. I have a strong desire to know whether you are doing your work well. I think that if you work for yourselves it ought to be advantageous to you! And if you do it well, you can think highly of yourselves. You ought to undertake the different occupations of the white people. O fourth-son, I may see you. I wish to go to you. I wish to see you. When you receive this letter, I hope that you will send me very soon a letter just like it to this place.

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER SUSANNE. DECEMBER,
1880.

Iḡigaⁿḡai akádi naⁿba^{n'} ě'di aṅgáhii, aṅgúañkiaí Kĩ
 Grandfather to the twice there we reached we talked to him. And
 sub.
 edádaⁿ aṅgáxai tẽ ceta^{n'} wágazuájĩ. Edádaⁿ wiⁿ uáwagiḡai
 what we have the so far is not straight. What one they have told
 done it to us
 éde, wiñ'kai ḡĩ, ca^{n'}caⁿ ḡĩ, nān'de ḡiúdaⁿ etégaⁿ. Kĩ Monday 3
 but, they speak if, always if, heart good for apt. And Monday
 truly you
 tẽ'di edádaⁿ wágazua^{n'}ḡẽ taí. Cĩ ě'di wébaⁿi. Ca^{n'} ciñ'ga-
 on what we will make it straight. Again there they have
 called us. And child-
 jiñ'ga ḡañká cti wi^{n'} nié da^{n'}ctẽ t'a^{n'} ḡĩ, wazéḡẽ úwawéci
 ren the ones too one pain perhaps has it if, doctor pay for many
 who
 waḡá'i taí. Égiḡe aⁿḡa^{n'}ḡana^{n'}pẽ taí. Kĩ céná íe tẽ cuḡé- 6
 you give will. Beware you fear me on ac- lest. And enough word the I send
 to them count of it
 wikiḡé. Naⁿpéḡihi ḡĩ, úḡizẽ tẽ'di wagáxe ḡizá-gă. A^{n'}ba
 to you. You hungry if, issue of at the debt take it. Day
 rations
 caṅgágḡe taité iḡápahaⁿ-májĩ. Ata^{n'} wágazu iḡápahaⁿ tẽ-
 we shall start back to I do not know it. When straight I know it by
 you
 díhi ḡĩ, cuḡéaḡẽ tá miñke. Éskana údaⁿḡti wigíḡaⁿbaí 9
 the when, I will send it to you. Oh that very good I see you (pl.)
 time my own
 kaⁿbḡégaⁿ.
 I hope.

TRANSLATION.

We have gone twice to the White House, where we spoke to the
 President. What we have done is not yet settled. They have told us
 one thing, and if they speak truly, and it continues, it ought to make you
 rejoice. We may reach a satisfactory conclusion on Monday next. On
 that day have we been invited (to go again to see the President). If
 one of the children becomes ill, employ the doctor and pay him. Do
 not wait to consult me! I have written you enough. Should you be
 hungry, get food on credit, which you can repay at the time of the issue
 of rations. I do not know on what day we shall start back to you.
 When I receive positive information on this point I will send you a
 letter. I hope to see you all in good health when I reach home.

MA^NTCÚ-HI^N-QTI, A PONKA, TO HIS WIFE MI^N-AKANDA. DECEMBER,
1880.

Iḡigaⁿḡai akádi naⁿba^{n'} aṅgáhii. Ceta^{n'} wágazuájī. Wágazu
Grandfather to the twice we reached So far it is not straight. Straight
sub.

tědīhi ḡī, údaⁿ etégaⁿ áhaⁿ ebḡégaⁿ. Wanágḡe ḡaṅká éskana
by the that, good apt ! I think it. Domestic ani- the ones oh that
time mals

3 iⁿḡiṅ'kihídai kaⁿbḡégaⁿ nújiṅga amá isaṅ'ga wiwíḡa amá.
they attend to I hope boy the (pl.) his younger my own the (pl.)
mine sub. brother sub.

Ciṅ'gajiṅ'ga wi^{n'} nié da^{n'}ctě t'a^{n'} ḡī, wazéḡe úwawéci
Child one pain even he has it if, doctor pay

waḡá'i taí. Égiḡe aⁿḡa^{n'}ḡana^{n'}pe taí. ḡéḡuádi ḡiṅké ceta^{n'}
you will give it Beware lest you fear me on account In this place the one so far
to them of it who

6 agíḡaⁿbě'-ctěwaⁿ-májī. Naⁿṅna^{n'} aⁿḡi^{n'}. I^{n'}tcaⁿ wáḡiⁿ. Agí aká
I have not even looked at him, Feet slipping we are. Now they have The one who
my own. us. is coming
back

akíwa uáwagíbḡa. ḡa^{n'}be tat éskaⁿ eḡégaⁿi. Ga^{n'} ḡicta^{n'}i
both I have told it to I shall see him they think it probable. And they finish
them. it

tědīhi ḡī, wágazu ḡaná'aⁿi etégaⁿi, cénujiṅ'ga-mácě. Údaⁿ
by the time straight you hear it apt, O ye young men. Good
that

9 da^{n'}qti égaⁿ Iḡigaⁿḡai aká wéḡadaí. Wágazuájī égaⁿ céhe
beyond so Grandfather the mentioned Not straight as I have
measure sub. to us. thought
so

ceta^{n'} wágazu tě aⁿḡa^{n'}bahaⁿ-bájī. Kī a^{n'}ba cagḡe tě ctī
so far straight the we do not know about it. And day I go the too
homeward

iḡápahaⁿ-májī.
I do not know it.

NOTES.

88, 3, nujiṅga ama isaṅga wiwíḡa ama, an unusual expression :
nujiṅga ama wisaṅga ama might have been used. See letter of Macaⁿ-
skā, on a subsequent page.

88, 5. ḡéḡuádi ḡiṅke, Caḡu, one of his children at Carlisle, Pa.

88, 6. Agi aka akiwa, probably Inspector Haworth and the agent,
who returned to the Ponkas in Indian Territory in January, 1881.

TRANSLATION.

We have gone twice to the President's House. Our business has not
yet been settled. When it is settled I think that it may be good ! I
hope that the young men, my younger brothers, will attend to my stock
in my absence. If one of the children becomes ill, employ the doctor
and pay him ! Beware lest you refuse through fear of me ! I have not
yet even looked at the one who is here, my relation. We had to pass
by him without stopping. The officials are keeping us at present (and

we have no chance to see any one else). I have told it to both of those who are coming back (?). They think that I shall see him. O ye young men, you may hear it correctly by the time that they complete the affair. The President mentioned to us something that was good beyond measure. I have said above that it was not yet settled; we do not know all about it. Nor do I know on what day I shall start homeward to you.

MA^NTCÚ-HI^N-QTI TO CAČÚ, AT CARLISLE, PA. DECEMBER, 1880.

Čéču atí hă, Iḡigaⁿčai ḡi tē'di. Wiḡaⁿ'be kaⁿ'bča-qti-maⁿ'
Here I have . Grandfather vil- to the. I see you I strongly desire
come
here

éde, winaⁿ'onaⁿ atí. Iḡigaⁿčai aká wiḡaⁿ'be kaⁿ'bča ḡi, 3
but, I passed by you I came Grandfather the I see you I wish if,
here.

uáwagíbča ḡi, ínahiⁿ ḡi, wiḡaⁿ'be etégaⁿ hă. Čijiⁿ'čě aká
I tell it to him if, he is will- if, I see you apt . Your elder the
ing brother sub.

cti égaⁿ čiaⁿ'cka aká ctī wañ'giče aṅgátii. E'aⁿ' aṅḡigčiwā-
too so your sister's the too all we have How we correct it for
son sub. come here.

gázu aṅgátii edádaⁿ aⁿčítaⁿ aṅgátii aⁿčíctaⁿ tēdíhi ḡi, aⁿčí- 6
our- we have what we work at we have we com- it arrives when, we see
selves come here come here plete it there

daⁿ'be etégaⁿi hă. Wáckaⁿ-égañ-gă céhe. Wáqe amá
you apt . Do make an effort I think White the
and say that. people pl. sub.

čigaⁿ'zai tē údaⁿ čigaⁿ'zai e wiⁿ' nípi ḡi'jī, wačiqpaniä'jī
have taught the good they have that one you do if, you not poor
you taught you well

etégaⁿ hă. Aⁿ'ba wiⁿ' wiḡaⁿ'ba-májī tē' iⁿ'teqi'-qti-naⁿ-maⁿ' 9
apt . Day one I do not see you the it is usually very trouble-
(=as) some to me

čaⁿ'ja, caⁿ' égiče čaniⁿ'ḡa né kě'ḡa edádaⁿ údaⁿ wiⁿ', íčačě-
though, yet behold you live you on ac- what good one, you can
count of

wáčě wiⁿ gáxečikičai ḡi ákihída-gă. Enáqtei údaⁿ ebčégaⁿ.
find it one they cause you to if attend to it. It only good I think it.
make it

Níkaciⁿ'ga ukéčiⁿ aⁿmaⁿ'čiⁿ kečaⁿ' činḡé; wáqe amaḡáčicaⁿ 12
Indian common we walked along (as a there is white on the side of the
road) in the past none; people pl. sub.

aⁿmaⁿ'čiⁿi é wéčigčaⁿ eḡá kě wiañ'guhai. Kī éě hă, wáqe
we walk it plan their the we follow them. And that white
ob. is it people

amá edádaⁿ čigaⁿ'zai ḡi, nípi ḡi, wéonaⁿaⁿčákičé taté Ka-
the pl. what they teach if, you do if, you shall cause me to be O
sub. you well thankful.

géha, wániⁿ niñké ciñ'gajiñ'ga wiwíḡa éskana ča'éiⁿčiⁿ'čákičé 15
friend, you who keep them child my own oh that you purposely cause
him, my own, to be
pitied

kaⁿbčégaⁿ. Wíbčahaⁿ, čigáqqaⁿ čĩnkě' cti akíwaqti wíbčahaⁿi
 I hope. I pray to you, your wife the one too both, indeed I pray to you
 who (pl.)

céhe. Aⁿ'ba čéčuádi Iřigaⁿčai ědi atí, ří eřá tě. Kĩ e'aⁿ
 I think On this day Grandfather there I have house his the And how
 and say that. come, ob.

3 niⁿ kě agířaⁿbe kaⁿ'bča. "Ůdaⁿqti najiⁿ' áhaⁿ" ebčégaⁿ řĩ,
 you the I see him, my I wish. Very good he stands ! I think it if,
 are own

iⁿ'čěqti-maⁿ' etégaⁿ.
 I am very glad apt.

NOTES.

89, 7. Wackaⁿ-egañ-gă, cehe. Rather, Wačáckaⁿ tégaⁿ céhe, *I say*
 you persevere in or- I say
 der that that
 (which
 I think),

that in order to incite you to persevere. (G.)

89, 10. caⁿ egiče čaniⁿřa, etc. Another reading is as follows: caⁿ'
 égiče ůdaⁿ wiⁿ' ířačěwáčě-naⁿ' hă. Kĩ edádaⁿ wiⁿ' gáxečikičai řĩ, áki-
 hídagă, *yet you can be finding something good very often* (i. e., you can
 be learning something else). *And do you attend to what they cause you*
to do. (G.)

90, 3, agířaⁿbe. Rather, wigířaⁿbe, *I see you, my own, if niⁿ (you*
are) be retained. But as this seems to be addressed to Captain Pratt,
it would be better to read, "Kĩ e'aⁿ' éiⁿte agířaⁿbe kaⁿ'bča, I wish to see
(my kinsman and learn) how he is."—Author.

TRANSLATION.

I have come hither to Washington. I have a strong desire to see you, but I passed you in coming (and I could not stop). As I wish to see you, if I tell the Commissioner and he is willing, I may see you. All of us have come, including your elder brother and your sister's son. We may see you after completing the work for which we came, that is, the straightening of our affairs in some manner. I say what I think in order to urge you to persevere. If you do well one of the good things which the white people teach you, you may become rich. Though it generally gives me much trouble not to see you for a single day, yet when they cause you to do one good thing, one thing which you can find, for the sake of your improvement, attend to it! I think that alone is good. There is no chance for us to continue to live as Indians, as we have been doing in the past: we walk towards the white people, and we follow them in carrying out their plans. That is it: you shall make me thankful to you if you do something well when the white people teach it to you. O friend, you who have the control of the Indian children (Capt. Pratt), I hope that you will cause my child to be treated kindly. I have said what I think because I petition to you and your wife too. On this day I have come to Washington, and

I have come to the house of the President. I wish to see you and observe how you are. If I think, "He is doing very well!" I shall have good cause for joy.

MA^NTCU-NILA TO MRS. AMOS ROSS. JANUARY, 1881.

Čisañ'ga t'e tẽ' čiha^{n'} xagé xigčát'e čé. Nă, Čusí
 Your younger is the your weeping she kills her- she Why! Lucy
 brother dead (=as) mother self by crying. goes. (Alas!)
 Ajučiki eča^{n'}ba, čigíča^{n'}ba-báji gíteqi héga-báji. Čéaka 3
 Angelique she too, she does not see you it is very difficult for her to This one
 (pl. obj.), her own bear.
 Sam aká wa'ú wiⁿ údaⁿqti gčă^{n'}i, ciñ'gajiñ'ga t'a^{n'}i, nújiñga.
 Sam the woman one very good he mar- child he has, boy.
 sub. ried her,
 Čisañ'ga t'e tẽ' cañ'ge wíča údaⁿqti wiⁿ čĩngéačẽ. Čiha^{n'}
 Your younger is the horse my very good one I have given Your
 brother dead (=as) away. mother
 waqpániä'ji údaⁿqti juágčẽ.
 not poor very good I am with
 her.

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujañ-gedabi. The latter was the mother of Lucy Gayton (now the wife of Rev. Amos Ross), a ward of the writer in 1872-'73. Mrs. Ross is with her husband, who is a Santee Dakota, and also a missionary to the Dakotas at Pine Ridge Agency.

91, 1. Čisañga, *McClellan Gayton*, who died in 1880. Ajučiki, *Angelique*, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. Sam, Má'a-jiñ'ga, *Little Cottonwood*, or *Sam Gayton*, was the half brother (by the same mother) of Lucy, Mac, and Angelique.

The last two sentences were not recorded in Ponka.

TRANSLATION.

Your mother is going to cry herself to death, as she has heard of the death of your younger brother. Alas! Lucy and Angelique! she is in sore trouble because she can not see you. Sam has married a fine woman, and they have a child, a boy. When I heard that your younger brother was dead, I gave away one of my best horses. I live with your mother very comfortably, as we are not poor. (Send your two pictures to your mother very soon. I wish your husband to send me a red Cat-linite pipe by mail.)

MACA^N-SKĀ TO SEDA^N-SABĚ.

Maja^{n'} čéču aṅgáti tē'di, uqčē'qtcí čagčé. Uma^{n'} čínka
Land here we came when, very soon you started Season
back.

wi^{n'} ě'ṭa čanájíⁿ 'ičáčě. "Maja^{n'} údaⁿ ctéctě anájíⁿ xī,
one there you stand you spoke Land good soever I stand if,
of it.

3 ca^{n'} mé tē'di atí tá miñke. Atí tēdíhi xī, maja^{n'} čaⁿ ubčá
yet spring when I will have come I have by the time land the I tell
hither. come that, cv. ob. about it
hither

atí tá miñke," ecé. Cénujiñ'ga čičíṭa-ma čéama nié ctě číngaí.
I will have come you Young men those who are these pain even they have
hither said. yours (sub.) none.

Wa'ú čičíṭa ctí wáčixa-bájí. Nié t'a^{n'}i tēdíhi xī, níṭa ewé-
Woman your too she has not taken Pain it by the time alive I have
(another) husband. abunds that,

6 kaⁿbčá-qti-ma^{n'} etégaⁿ. Wiⁿéctěwaⁿ ciñ'gajiñ'ga uíqpača-bájí
a strong desire for them apt (?). Even one children they did not lose
him

čiji^{n'} čě amá ctí akíwa. A^{n'}bačé čisañ'ga aká čéje-hi^{n'}-t'aⁿ
your elder the too both. To-day your younger the čéje-hi^{n'}-t'aⁿ
brother (pl. sub.) brother (sub.)

wáčíta^{n'}i. Ga^{n'} júga wíqti miñké i^{n'}teqi, iṭañ'ge wiwíṭa t'e
he works (at And body I-very I-who difficult his sister my died
various things). for me,

9 nugéädi. Ciñ'gajiñ'ga wiwíṭa ctí t'é. Wa'ú wiwíṭa ctí t'é.
last summer. Child my too died. Woman my too died.

Ádaⁿ i^{n'}taⁿ tē nié ctěwa^{n'} číngé wa'ú ctí ájī abčí^{n'}. Wisíčě
There- now the pain soever there is woman too an- I have I think of
fore none other her. you

tē i^{n'}teqi héga-májí-naⁿ-ma^{n'}. Aⁿčásičačégaⁿ čáčiⁿcé, waqi^{n'}ha
the troubles not a little with reference to me, You remember me you who paper
me usually. somewhat move,

12 ia^{n'}čakičégaⁿ eté xī. I^{n'}taⁿ cagčá-májí taté ědí hi, wanáce
you send it to me ought. Now I shall not start to the there it has policeman
place where you are reached,

uéhe, ma^{n'}zěškā wawéci iñgáxai. Wawéci iñgáxai tē'di Iṭígaⁿ-
I follow money pay they have Pay they made when Grand-
it, made for me. for me

čai aká cañ'ge wiⁿ a^{n'}íi. Čatí wíkaⁿbč-éde, cañge iča^{n'}wikič-
fath- the horse one he gave You I wished for you, horse I put aside for
er sub. it to me. come but, you,

15 éde, maⁿča^{n'}i, ádaⁿ wíctí waqi^{n'}ha ctí wíḍaxa-májí, áakihída-
but, it was stolen, there- I too paper too I did not make for I paid no atten-
fore you,

májí. Ta^{n'}waⁿgčaⁿ amádi wáakihíde. Wa'ú wiⁿ agčā^{n'} ehé
tion to Nation among I attend to them. Woman one I married I
it. them said

čínké, A^{n'}paⁿ-ṭañ'ga igáqčaⁿ jiñgá čínké, é agčā^{n'}, é abčí^{n'}.
the one Big Elk his wife small the one her I have her I have
who, who, married her, her.

NOTES.

Dictated at Ponka Agency, Ind. T., in January, 1881. Sent to another Ponka, Sedaⁿ-sabě or Maⁿtcu-dačⁱn, then at the Old Ponka Reservation, in Dakota, on the Niobrara River. The style is not that of the usual Ponka, e. g., itaⁿge wiwi^qa t'e (92, 8), instead of wi^qaⁿge iⁿt'e; ciⁿgajiⁿga wiwi^qa ctⁱ t'e (92, 9), instead of ciⁿgajiⁿga ctⁱ iⁿt'e; wa'u wi^qa ctⁱ t'e (92, 9), instead of wa'u ctⁱ iⁿt'e; though both forms are used, *fide* G., an Omaha.

92, 2. Majaⁿ udaⁿ ctecte, etc. The words of Sedaⁿ-sabě, who had promised to return to the Indian Territory within a year and tell his people about the land on the Niobrara. Majaⁿ čaⁿ ūdaⁿ anájiⁿ ctéctě-
Land the good I stand notwith-

waⁿ caⁿ mé tēdⁱhi xⁱ, atⁱ tá miⁿke. Atⁱ tēdⁱhi xⁱ, majaⁿ čaⁿ
stand- yet spring by the when, I will have come. I have by the when, land the
ing time that come time that

ubčá atⁱ tá miⁿke. (G.)
I tell I will have come.
about it

92, 11. Aⁿčasičáčegaⁿ čačⁱn^{ce}, etc. Two readings of equal value given by G.: Aⁿčasičáčegaⁿ čačⁱn^{ce} iⁿte waqⁱn^{ha} iaⁿ/čakičégaⁿ eté xⁱ,
You remember me you who per- paper you send to me a ought,
somewhat move haps little

and, Aⁿčasičáčé čačⁱn^{ce} éiⁿte, waqⁱn^{ha} iaⁿ/čakičé eté xⁱ ("égaⁿ" being
You remember you who per- paper you send to ought somewhat
me move haps, me (or, a little)
omitted).

TRANSLATION.

You started back to the Old Agency very soon after we reached this land. You spoke of remaining there a year. You said, "Even if I continue to prosper in that land, I will return hither next spring and tell about that land." These young men, who were your associates, are well. Your wife, whom you left here, has not taken another husband. Should there be much sickness here, I will do what I can to enable them (your wife and other relations?) to live. Neither one of your two elder brothers has lost even a child. Your younger brother, Ąeje-hiⁿ-t'aⁿ, is working to-day. I myself have had trouble: my sister died last summer. Then my child and my wife died. Therefore, now, that there is no sickness (here), I have another wife. When I think of you I am continually in great trouble. You who continue to think of me should send me a letter. The time has now come when I can not go to see you, as I have joined the agency police force. For this work I receive pay in money. When they paid me the money the Commissioner of Indian Affairs gave me a horse. I have wished you to come to this place, and so I reserved the horse for you, but it was stolen. Therefore I did not send you a letter. I paid no attention to it. I am paying attention to the affairs of the tribe. (I have been wishing to send you a letter, and now a man has come who can write for me. Send me a letter quickly, as soon as you receive this, and let me know

how you are, O brother-in-law, Black Elk. I remember you, too, O Black Elk. I have no relations. I remember you always, and also your wife. Send me a red Catlinite pipe very soon. When you visit my Dakota relations, let me know whether they give you any horses.) The woman whom I said that I have married is the younger wife of (the late) Big Elk. I married her. I have her.

MA^NTCU-HI^N-QTI TO LENUGA-SABĚ, AT PONKA AGENCY, IND. T.
JANUARY, 1881.

- Maja^{n'} kě wéahidě'qti čéču atí, Nicúde kě aa^{n'}bča atí,
Land the at a great distance here I have Missouri the I aban- I have
(lg. ob.) (lg. ob.) done it come
- Isa^{n'}yati maja^{n'} ejaí kě'ja. Edádaⁿ čita^{n'}i tě ata^{n'} čicta^{n'} xǐ'jǐ,
Santee land their at the. What they work the how they fin- if,
long ish it
- 3 cakí tá miñke áhaⁿ, ebčégaⁿ ča^{n'}ja, nié at'a^{n'} tégaⁿ-naⁿ-ma^{n'},
I will reach you again ! (in so- I think it though, pain I have apt at in- I use,
liloquy) tervals
- aⁿwañ'kega tá miñke áhaⁿ, ebčégaⁿ agči^{n'}. Ciñ'gajin'ga čaňká
I shall be sick ! (in so- I think it I sit. Children the ones
liloquy) who
- nié t'aⁿ xǐ'jǐ, wawéci tě áonizájǐ etéde. Ceta^{n'}-naⁿ pí-majǐ
pain they if, pay the you should not have So far I have not
have grasped it lightly. reached there
- 6 hă, bčé čan'di ádaⁿ wágazuájǐ caⁿté waqi^{n'}ha čaⁿ cúčeáčě.
I go (the land) there- not straight while yet paper the I send it to
to which fore (or, at present so) cv. obj. you.

NOTES.

Maⁿtcu-hiⁿ-qti and Cahieča were the two Ponkas appointed, with Peter Primeau, the interpreter, as an embassy to Standing Bear and the other Ponkas at Niobrara. They were sent to urge them to return to the rest of the tribe. The proposal was rejected. Maⁿtcu-hiⁿ-qti was sick after sending this letter.

94, 5, áonizájǐ etede (Ponka) = anizájǐ etede (or, etegaⁿ, Omaha—G.). This means the very opposite of its literal rendering. Compare, wačaha pějǐqti, *very bad clothing* (said in praise of good clothing), wačate piä-jäjäqtei, "*food very-not-bad*," *very good food* (said of food that is bad).

TRANSLATION.

After traveling a great distance I have reached here, near the Santee Reservation, having left the Missouri River. I have thought, "When the business to which they are attending is transacted, I will return to you;" but now I am thinking, "I am inclined to be ill (or, I have frequent indications of coming illness). I shall be ill." When the chil-

dren were ill, you should have given a large payment to the Indian doctor. I have not yet been to the place of my destination, therefore I send a letter to you before the business is settled.

CAHIEÇA TO CAÑGE-QÇA. JANUARY, 1881.

Çiṭaṇ'ge nié t'a^{n'} ṡi'ji, ca^{n'} pi ésa ṡi'ji ákihíde mak'a^{n'}
Your sister pain she if, yet again lasting if, attending medicine
has longer than was anticipated to it

'íwakiça-gă, wáqe wazéçě uíça-gă. Gasáni ha^{n'}ega^{n'}tce ṡi,
cause them to give white doctor tell it to him. To-morrow morning when,
to her, man

mi^{n'}da^{n'}be sātāⁿ cáde da^{n'}ctěa^{n'}, Ma^{n'}tcú-nájiⁿ ṡa^{n'}be etégaⁿ. 3
hour five six or, Standing Bear I see him apt.

Ki ^é'di çíadi ma^{n'}zě uétiⁿ égaⁿ ṡa^{n'}be taté ebçégaⁿ, Petáxa.
And there your iron I hit it as I see him shall I think, Live Coal.
father for him

NOTES.

Cahieça was a Yankton by birth. He married a Ponka woman and was adopted into the tribe. His son Cañge-qça (Edward Jones) was one of the author's scholars in 1872-'73. This letter was sent to Ponka Agency, Ind. T.

75, 1, mak'a^{n'}, usually pronounced maka^{n'}.

75, 4. Petáxa, in Riggs's notation Petaga, probably a brother of Cahieça. The name is equivalent to the Ponka "ḏede-zi."

TRANSLATION.

Should your sister become ill and the illness last much longer than the first symptoms indicate, let them attend to her and give her medicine, besides telling the white doctor to prescribe for her. I may see Standing Bear to-morrow morning at five or six o'clock. After that I will telegraph to your other father, Live Coal, whom I think that I shall visit.

MA^NTCU-HI^NQTI TO A^NPA^N-SKĀ, OMAHA AGENCY, NEBR. JANUARY, 1881.

A^{n'}baçé wiṡa^{n'}be kaⁿbçégaⁿ-qti-ma^{n'} éde wina^{n'}ṡnaⁿ pí. Isa^{n'}-
To day I see you I have a strong inclination but I missed you I was San-
as I walked coming this way.

yati maja^{n'} kě'di atí hă. Ki é gáṡa Macté maja^{n'} kě'ṡa 6
tee land at the I have . . . And that at that unseen Warm land to the
lg. obj. come place

bçé ṡi, edádaⁿ wiⁿ wégaska^{n'}çě a^{n'}çagáji. Macté maja^{n'} çaⁿ
I go if, what one to test it you com- Warm land the
manded me. [=Indian Territory.] ev. obj.

uágacaⁿ hă éde iⁿ'tcaⁿ bĕíctaⁿ. Ádaⁿ ě'di agĕiⁿ' tá miñke.
 I traversed it . but now I have finished it. There-fore there I sit I will.

Na'añ'-gă. Níaciⁿ'ga amá bĕúga égiĕaⁿ'i, ádaⁿ Maⁿtcú-nájiⁿ
 Hear thou it! People the pl. sub. all they have there-said it to him, fore Standing Bear

3 ĕiñkĕ'di bĕé. Ćéama níaciⁿ'ga amá waĕíĕutaⁿ amádi ě'di
 to the st. an. I go. These persons the pl. sub. they pull things straight among there-obj. those who do it

maⁿbĕiⁿ', aⁿ'ĕiⁿ aĕaí. Kĩ e'aⁿ' gáxe tá-aka tĕ' Maⁿtcú-nájiⁿ
 I walk, having me they go. And how perhaps he will do it (speaker is uncertain) Standing Bear

aká ě'di pí tĕ'di. Kĩ é iĕápahaⁿ kaⁿ'bĕa bĕé. Kĩ níaciⁿ'ga
 the there I when. And that I know it I wish I go. And people (Indians) sub. reach him

6 Pañ'ka amá ĕa'ėĕiĕe tcábĕ, aná'aⁿ, júga ĕíqtci. Gaⁿ edádaⁿ.
 Ponkas the pl. sub. they (?) pitied you very, I heard it, body your very self. And what

weĕéckaxe teĕaⁿ' gisíĕai égaⁿ ĕa'ėĕiĕĕ-naⁿ'i: é gátĕ uwíbĕa
 you did for us in the past they re-member it as they have usually pitied you: that that thing I tell you

kaⁿ'bĕa-qtí gaⁿ' uwíbĕa. Kĩ ĕéĕu usní kĕ'di maⁿbĕiⁿ' teĕan'di
 I wish very so I tell you. And here cold in the I walked in the past

9 aⁿwaⁿ'qpani-naⁿ-maⁿ' aⁿctaⁿ'be-naⁿ'i hă. Iⁿ'tcaⁿ Macté majaⁿ'
 I was usually poor you saw me regularly Now Warm land

kĕ'ĕa pí tĕ'di aⁿwaⁿ'qpani-máji miñké áhaⁿ, ebĕégaⁿ. Léská
 to the I at the reached past I am not poor I who sit ! (in thought) I think. Cows (oxen) there time

áhigi wábĕiⁿ hă. Cañ'ge ctĩ áhigi wábĕiⁿ hă, majaⁿ' ĕaⁿ'
 many I have them Horse too many I have them land the

12 ctĩ údaⁿqtí abĕiⁿ', ĩí tĕ' ctĩ sagíqtí abĕiⁿ'. Waqiⁿ'ha ĕaⁿ'
 too very good I have it, house the tall obj. too very firm I have it. Paper the

iⁿĕéna-naⁿ ĕaⁿ'ja, wi'í-máji; aⁿ'baĕé wi'í hă. Gaⁿ' wiĕaⁿ'be
 you begged of me usually though, I did not give to-day I give . And I see you it to you

ėkigaⁿqtiaⁿ', naⁿbúwibĕaⁿ' égaⁿqtí céhe hă.
 just like it, I shake your hand just so I said that

NOTES.

This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Maⁿtcu-hiⁿqtí added the following, recorded only in English: "Look out for us on Friday or Saturday, as we go down (on the cars) by Sloan Station, Iowa. Come over the Missouri River,

if possible. I am here with my brother-in-law Cheyenne and Mahiⁿ-skă (White Rock, or Peter Primeau), the captain of the Ponka police force."

TRANSLATION.

I am very desirous to see you to-day, but I passed you in coming hither. I have come to (the border of) the Santee Reservation. When I was going to the Indian Territory you commanded me to test one thing. I traveled all over the Indian Territory (before accomplishing it), but now I have completed it. Therefore I will dwell there. Hear it! All the people (on the Ponka Reservation in the Indian Territory) have said it to him (Standing Bear), therefore I am going to (the place where) Standing Bear (dwells). I have accompanied these persons who are rectifying our affairs; they are taking me with them. When I reach Standing Bear, perhaps he will come to some decision. I go because I wish to know it. The Ponka people, as I have heard, have been very kind to you personally. They have generally been kind to you because they remember what you did for them in the past. I tell you because I have a strong desire to tell you that. When I used to spend the winters here, I was usually poor, and you saw me in that condition. But now, since I have been living in the Indian Territory, I think, "I am not poor!" I have many horses and cattle. I have a very good farm and a well-built house. You have been asking me to write to you, but I have not done so heretofore. I send you a letter to-day. I think that it is just as if I saw you and shook hands with you.

CAHIEÇA TO HE-SAⁿ-ÇIÑKE. SAME DAY.

Gata^{n'}adi çana^{n'} éiⁿte wigíkaⁿbça'-qti-naⁿ-ma^{n'} hă. Waná-
 At last you may be grown I am generally very anxious to have Domestic
 you, my own ani-

gçe iⁿçi^{n'}kida aⁿçiñ'ge. Wisíçě-naⁿ-ma^{n'} hă. Céçu Umáha-
 mal to watch over I have none. I am usually thinking Yonder among the
 mine for me of you Oma-

mádi maⁿni^{n'} tē waçíqpaçiⁿ íwixuhé. Ě'be Umáha wiⁿ 3
 has you walk the you are poor I apprehend Who Omaha one
 it for you.

Pañ'kaça çé xĩ, uçuhe í-gă.
 to the Ponkas goes if, following be com-
 him ing.

NOTE.

He-saⁿ-çiñke was probably related to Cahieça.

TRANSLATION.

As you are probably grown by this time, I am very anxious to have you with me again. I have nobody to attend to my domestic animals.

I am generally thinking of you. I am afraid that you will become poor if you remain with the Omahas. If any Omaha goes to the Ponkas, accompany him.

PETER PRIMEAU TO AGENT W. W. WHITING, PONKA AGENCY, IND. T.

Uágacaⁿ pi tē' edádaⁿ a^{n'}čagáji. xī, égaⁿqti dāxe ka^{n'}bča.
I travel I was when what you com- if, just so I do I wish.
coming mandated me

Níkaci^{n'}ga amá cti égiča^{n'}i ádaⁿ pí hă. Učúagčē'qti wisíčē
People the pl. too they paid there- I was Without intermis- I remem-
sub. it to him fore coming sion ber you

3 maⁿbči^{n'}. *Captain Martin* cti asíčē maⁿbči^{n'}. Éskana a^{n'}čá-
I walk. Captain Martin too I remem- I walk. Oh that you re-
ber him

sičáčē kaⁿbčégaⁿ. Maⁿtcú - nájiⁿ čita^{n'}i tē Iígaⁿčai čínké
member I hope. Standing Bear they work the Grandfather the one
me who

edádaⁿ gáxai tē wañ'gičē'qti wágazúqti ičápahaⁿ ka^{n'}bča,
what they do the all very straight-very I know it I wish,

6 ádaⁿ níkagáhi na^{n'}ba juáwagče maⁿbči^{n'}. Kí wágazu etégaⁿ
there- chief two I with them I walk. And straight apt
fore

áhaⁿ, ebčégaⁿ. Céna égipe. Kí áji égipe té. Wa'ú wiwíša
! (in I think. Enough I have And an- I say it will. Woman my
thought), said it. other

commissary tē'di edádaⁿ ga^{n'}čai xī, ča'í kaⁿbčégaⁿ, iⁿčécpaxu
commissary at the what she desires if, you give I hope, you write for
to her me

9 kaⁿbčégaⁿ, wí. *Joe Sherman* učéwiⁿ ači^{n'} aká cti učéona
I hope, I. Joe Sherman collected he has the sub. too you tell it
to him

kaⁿbčégaⁿ: wa'ú wiwíša edádaⁿ ga^{n'}čai xī, 'í ka^{n'}ebčégaⁿ.
I hope: woman my what she desires when, he I hope that.
gives
to her

Wata^{n'}zi d'úba *Joe Sherman* wa'ú wiwíša 'í ka^{n'}ebčégaⁿ.
Corn some Joe Sherman woman my he I hope that.
gives
to her

12 Ienúga-skă asíčē-naⁿ-ma^{n'}: uíča-gă. Wanáce tē ákihídē-
White Buffalo Bull I usually think of him: tell him. Policeman the he gives it
his full

qtia^{n'} té. Gasáni Maⁿtcú - nájiⁿ ɬa^{n'}be tá miñke.
atten- let. To-morrow Standing Bear I see him I will.
tion

TRANSLATION.

I desire to do just as you commanded me when I started on my journey. I came hither because the Indians, too, said so. I continue to think of you without the slightest intermission. I also continue to think of Captain Martin. I hope that you (two) will remember me. I continue with the two chiefs (Cheyenne and Hairy Bear) because I wish

to have a full knowledge of everything that the President does in settling the difficulty with (or, case of) Standing Bear. I think "It is apt to end well!" I have said enough on this point. I will speak of something else. When my wife desires any article from the commissary, I hope that you will give it to her and charge it to my account. I also hope that you will give instructions to that effect to Joe Sherman, the keeper of the commissary. I hope that Joe Sherman will give some corn to my wife. Tell Jenúga-skă that I am always thinking about him. He should be paying strict attention to the police force (in my absence). I will see Standing Bear to-morrow.

LALAŃGA-NAJIN JIŃGA TO STANDING BEAR.

Ca^{n'} a^{n'}bačé, ji^{n'}čéha, íe wi^{n'}áqtcí wawídaxu cučéačě.
Well, to-day, elder brother, word just one I write something to you I send it to you.

Máčadi Ma^{n'}akibana^{n'} amá cakí xǐ, kí i^{n'}čécka^{n'}náqtia^{n'}i
Last winter Ma^{n'}akibana^{n'} the mv. he when, to you had a strong desire
sub. reached you again reach home yonder for me

éga^{n'} i^{n'}wi^{n'}čá agčíi. Ha. A^{n'}bačé wawídaxu cučéačě. Kí 3
as to tell me he had ¶ To-day I write something to you I send it to you. To reach home yonder come back.

i^{n'}čécka^{n'}náqti xǐ, ji^{n'}čéha, a^{n'}nize cka^{n'}na ka^{n'}bčéga^{n'}. Ca^{n'}
you have a strong if, elder brother, you receive me you wish I hope. Well, desire for me

Pañ'ka amá níkagáhi amá čéama, ji^{n'}čéha, úcka^{n'} i^{n'}uda^{n'}qti
Ponka the pl. chief the pl. these, elder brother, deed not very good sub.

máji éga^{n'}. Awáxigčita^{n'} éga^{n'}, ji^{n'}čéha, wáqe amá i^{n'}wiñ'xa^{n'}- 6
for me somewhat I work for myself as, elder brother, white the pl. have helped me sub. people

qti^{n'}i. Kí níkagáhi amá éě hă, ji^{n'}čéha, gíteqi tě. I^{n'}uda^{n'}-
greatly. And chief the pl. they elder brother, difficult the. Not good sub. are the ones for one

máji, ehé tě. Pañ'ka amá cagčé amá a^{n'}ča^{n'}baha^{n'}qti^{n'}i
for me, I said the. Ponkas the pl. those who have gone they know full well about me it homeward to you

úcka^{n'} tě. Níkaci^{n'}ga na^{n'}bá ni^{n'} éi^{n'}te, áma čagčé, kí áma 9
deed the. Men two you perhaps, the one you started and the homeward other are

Wě's'ă-ťañ'ga čéču t'éě hă. Ji agčín' tě si-úgajáde gčéba-
Big Snake here he died . House I sit the stride twen-
ty he was the. Out of going out- I ar- when, grave the lg. I see it regularly.
buried doors side again rive ob.

Ciñ'gajiñ'ga-ma čé-ma wináqtcí u'a^{n'}čingě'qti ga^{n'} ča'éawa- 12
Children (pl. ob.) these I alone for nothing at all at any I pity them, rate (pl. ob.)

gičé-naⁿ-maⁿ'. Awágiŋaⁿ'be hă. Ciñ'gajiñ'ga čéama údaⁿqti
 my kindred, usually. I look after them, Children these very good
 my own

maⁿčⁱn'i, wakéga-báji maⁿčⁱn'i. Caⁿ' aⁿ'bačé gaⁿ', wisíčě gaⁿ,
 they walk, they are not sick they walk. Well, to-day at any I remem- as,
 rate, ber you

3 wawídxu cučéačě. Caⁿ' Maⁿtcú-ŋaŋga núgeádi t'e. Caⁿ'
 I write to you I send it to Well, Big Bear last summer died. Well,
 about something you.

enáqti uqpáčě, ucté amá nié-čⁱŋgě údaⁿqti maⁿčⁱn'i. Caⁿ',
 only he has fallen, the rest without pain very good they walk. Well,

jiⁿčéha, céama níkaciⁿ'ga ikágewačáčě-ma, éskana wackaⁿ'
 elder those persons those whom you regard as oh that persevering
 brother, friends.

6 júwačagígčě kaⁿbčégaⁿ. ... Caŋgé-hiⁿ-zí ctī aná'aⁿ kaⁿ.
 you be with them, I hope. Yellow Horse too I hear him I
 your own

bčégaⁿ. ... Īndé qága aká cagčé 'íčai éde, ičánite hă. ...
 hope. Face rough the to go back he but, I forbade
 sub. to you promised him

Pahañ'gadi cagčé 'iáčě xī, cagčá-máji. Ciñ'gajiñ'ga iⁿ'wa-
 Formerly to go back I when, I did not go back Child sick
 to you promised to you.

9 kega égaⁿ, cagčá-máji.
 for me as, I did not go back
 to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., ŋaŋaŋga-najiⁿ jiñga (one of his former scholars in 1871, at the old agency in Dakota) visited the Kaws or Kansas. He dictated the above letter January 2, 1883. Standing Bear was then on the old reservation in Dakota, about three miles from Niobrara, Nebr. ŋaŋaŋga-najiⁿ jiñga is now called ŋenuga-zi. See the second letter after this and note on page 105.

99, 7, giteqi tē. ŋaŋaŋga-najiⁿ jiñga said that the chiefs were opposed to progress in the tribe.

100, 3. Maⁿtcu-ŋaŋga, Big Grizzly Bear, or Tim Potter, a chief of the Wajaje gens. Taught by the author in the afternoon school at the Ponka Mission, Dak. T., 1871. Subsequently employed by him. He could read English very well, giving the proper accents and intonations.

TRANSLATION.

O elder brother, I write to you to-day about one subject. Last winter Maⁿakibanaⁿ went to see you, and on his return to our agency he told me that you were very desirous for me to return to the old reservation. So I to you write to-day. O elder brother, if you are very anxious for me to rejoin you there, I hope that you wish to receive me (as one of the tribe). O elder brother, these Ponka chiefs are not exactly kind to me. Elder brother, the white people have been aiding me as much as they could, because I work for myself. But, elder brother, it is the chiefs

who make the trouble. I have said that they have not been kind to me. The Ponkas who started back to the old land, knew full well about my troubles to which I now refer. Of you two men, one has gone back, that is yourself; the other one, Big Snake, died here. He was buried twenty yards from my house. Whenever I go out of doors I behold his grave. Only I have been kind to these his (orphan) children, from time to time, though I have given them nothing. I have had the oversight of them. These children continue to prosper, and they are in good health. I send you a letter to-day because I remember you. Big Grizzly Bear died last summer. He is the only one who has been lost; the others continue well and prosperous. O elder brother, I hope that you and those Indians with you will unite in persevering. . . . I also hope to hear from Yellow Horse. . . . Rough Face spoke of going to join you, but I forbade him. . . . I did not start to (join) you formerly, when I spoke of doing so. I did not start because my child was sick.

HEHAKA MANI TO JAČI^N-NA^NPAJĪ. 1878.

Jačiⁿ-naⁿpájĭ: Kagéha, waqiⁿha wiⁿ aⁿčá'i xĭ, wéčigčáⁿ
Fears not the sight of a Pawnee: O friend, letter one you gave me when, plan

wiⁿ údaⁿqti wiⁿ iⁿčéna éde, iⁿtaⁿ wéčigčáⁿ čĩngě'qtiaⁿ me
one very good one you begged but, now plan none at all (?)

(sic) kaⁿbčá égaⁿ edádaⁿ edéha-májĭ taté hă. Wéčigčáⁿ 3
I hope (?) what I say I not shall Plan

píajĭ čĩngée hă, wéčigčáⁿ údaⁿ-ənaⁿ caⁿ'caⁿ aⁿčĩⁿ'i hă. Gañ'xĭ
bad there is none plan good only always we are And then

edádaⁿ účkaⁿ é wáčaké iⁿte ičápahaⁿ-májĭ hă, kagéha.
what deed that you mean it per- I know it I not O friend.

Aⁿčáⁿ'čá'iñ'gai tečáⁿ iⁿtaⁿ wéčigčáⁿ wiⁿ iⁿčéckaxaí éiⁿte 6
You (pl.) ignored me what in the past now plan one you make for me per- haps

čútaⁿ iⁿwiⁿ'čáəna kaⁿbčá hă. Gañ'xĭ íwi'iñ'ga-bádaⁿ čí
straight you tell me I wish And then I ignored you and (pl.) you (pl.)

aⁿčáⁿ'čá'iñ'gai égaⁿ wéčigčáⁿ wiⁿ údaⁿ aná'aⁿ kaⁿbčá hă.
you (pl.) ignored me as plan one good I hear it I wish

Heháka Máni. 9
Elk Walks.

NOTES.

Hehaka-mani's mother was an Omaha. He is the chief of a Yankton gens. When the author met him at the Omaha Agency in 1878, he found that Hehaka-mani could read and write his native tongue, the

Yankton dialect of the Dakota. In the course of an hour Heliakamani learned the additional characters required for writing Omaha, and after his return home he sent the accompanying Omaha letter, written in detached syllables. Being a Yankton, he is used to writing "k" before "d," so in writing Omaha he retained the "k" (instead of using "g") before "č" (=dh).

101, 2, me, not intelligible to the author.

101, 3, kaⁿbča egaⁿ, probably intended for "kaⁿbčegaⁿ."

TRANSLATION.

To ḡačĩⁿ-naⁿpajĩ: O friend, when you wrote to me you requested me to come to a very good decision; but now I do not wish to form any plan whatever, and so I shall say nothing. We are not contemplating any plan that will be bad (for you), we are always planning what is good. But, my friend, I do not know to what course of action you refer in your letter. You ignored me formerly, and now that you come to a decision in my behalf, I wish you to tell me just what it is. And as I ignored you Omahas, and you Omahas ignored me in the past, I wish to hear one good plan that you have made.

(Signed)

WALKING ELK.

LENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS
(R. V. BELT).

- Iḡigaⁿčaiⁱ jĩⁿga níkaciⁿga ukéčĩⁿ wéčagionígčaⁿ niñké, caⁿ
 Grandfather small Indian you decide for them, you who at any
 your own (sit). rate
- aⁿ'bačé gaⁿ íe naⁿ'ba na'aⁿ'wikičé te. Níkaciⁿga wiⁿ
 this day so (?) word two I cause you to hear will. Person one
- 3 ikágeáčě hǎ'. Mr. Dorsey wačítaⁿañ'kič 'íčě gaⁿ iⁿ'baⁿ
 I have him for Mr. Dorsey to cause me to work prom- as called
 a friend ised me
- égaⁿ atí hǎ. Kĩ pí tatě'di níkaciⁿga amá unaⁿ'ctaⁿ depot
 as I have And when I was about Indian the pl. stopping place depot
 come to start hither sub.
- tě'di áhigíqti aⁿčaⁿ'waⁿhe atí Pañ'ka amá. Kĩ íe wiⁿ uwí-
 at the very many following close they Ponka the pl. And word one I tell
 behind me came sub.
- 6 bča te, aí Pañ'ka amá. Ná, Iḡigaⁿčaiⁱ čĩñkě'di cí tě íe wiⁿ
 you shall, said Ponka the pl. (Intj.) Grand- to the st. you when word one
 sub. See father ob. reach there
- učéna te hǎ'. Majaⁿ' čaⁿ čéčaⁿ řéskǎ uwá'aⁿsi-naⁿ'i édegaⁿ
 you tell shall Land the this cattle they often leap (on it) but (or, as
 to him place place (ob.) in the past)
- wéteqi tcábai. Kĩ naⁿ' kúge gčéba-sátǎⁿ aⁿčaⁿ'čĩⁿwiⁿ'i majaⁿ
 difficult it is very. And only box sixty we have bought it land
 for us with

ɕaⁿ, aṅgúɬai maja^{n'} ɕaⁿ. Kĩ jaⁿɕínaṅge- 'a^{n'}sagi maja^{n'} ɕaⁿ ánañ-
 the it is ours land the place . And wagon swift land the runs
 place (ob.), place (ob.), place (ob.)

gai. Ugɕádiⁿ tẽ sí gɕébahíwiⁿ aṅ'gua^{n'} 'ii: kúge wi^{n'} kĩ ẽ'di
 on. Width the foot one hundred we lent them: (?) box one and there
 ob.

gɕébahíwiⁿ dẽɕaⁿba wa'íi hă, úwawéci. Kĩ wáqe áji amá Okla- 3
 hundred seven were pay to the And white dif- the pl. Okla-
 given to tribe. people ferent sub.
 us

homa eɬátaⁿ ɬéskă-má wa'í^{n'} agíi tẽ Pañ'ka maja^{n'}adi úbaqqáɕai
 homa from the cattle carrying were the Ponka on the land they push them
 (in the return- and make
 cars) ing them fall

t'e-má. Maja^{n'} ɕaⁿ piäji hégajĩ, ɬiga^{n'}ha, wegáxai. Maja^{n'}
 the dead Land the bad exceed- O grandfather, they have Land
 ones. ingly, made it for us.

ɕaⁿ bɕúga waqwi^{n'}. Kĩ ná iɕádiɕai wi^{n'} wañ'gaɕiⁿ. Kĩ 6
 the whole offensive. And See agent one we have them. And
 here! (?)

aṅ'guaⁿwañ'giɕai: "Dadíha, maja^{n'} ɕaⁿ piäji hégajĩ wáxai,"
 we told it to them: O father, land the ob. bad very made us,

aⁿɕa^{n'}i ɕa^{n'}ja iɕádiɕai aká uáwagiɬa^{n'} ctěwaⁿ-báji. Ádaⁿ
 we said though agent the sub. helped us at least not. There-
 fore

níkaci^{n'}ga aṅ'gaɕiⁿ aṅgúkikiai égaⁿ, "Iɬigaⁿɕai Commissioner 9
 people who mv. we talked to- as, Grandfather Commissioner
 gether

ɕiṅké uíɕa ctécte údaⁿ hă," aⁿɕa^{n'}i égaⁿ, ma^{n'}zěskă uɕéwiⁿañ-
 the st. to tell at any good we said as, money we col-
 ob. him rate (?)

kiɕai, gɕébahíwiⁿ na^{n'}ba uɕéwiⁿañkiɕai. Kĩ íhua^{n'}ɕiɕa-báji
 lected, hundred two we collected. And not consulting you

ɕida^{n'}be taí tẽ gíteqi égaⁿ uwíbɕa te, aí, ɕégaⁿ atí ɬĩ. 12
 to see you will the difficult as I tell you shall, they thus I have when.
 for one said, come

Ma^{n'}zěskă ínaṅge tẽ aṅgúɬai hă. Éskana níkaci^{n'}ga naⁿbá-
 Money "for roll- the is ours Oh that persen two
 ing" col. ob.

qtcí tí kaⁿbɕégaⁿ, uáwagiɬa^{n'} ka^{n'} ebɕégaⁿ. Maja^{n'} ɕaⁿ,
 just come I hope, to help us I hope. Land the
 hither place
 (ob.)

ɬiga^{n'}ha, ɬéskă amá uwá'aⁿsi-naⁿ ca^{n'}caⁿi hă, ádaⁿ 'íɕě iⁿwiñ'- 15
 O grand- cattle the pl. they are always leaping (on it) there- to speak we wish
 father, sub. fore about it

gaⁿɕai hă níkaci^{n'}ga bɕúga. Éskana wéagiɕiwagázu ka^{n'}aⁿ-
 them people all. Oh that to straighten our affairs we
 for us

ɕa^{n'}ɕai. . . . Edádaⁿ edéce ɕa'éwaɕáɕě íniɕa^{n'} ɬĩ éskana
 hope. What you say you pity us you decide when Oh that
 something

uqɕě'qtcí ma^{n'}zě uɕátiⁿ-da^{n'} Pañ'ka ɕañkáɬa úwaɕaginá ɕéɕaɕě 18
 very soon iron you hit it when Ponka to them you tell them you send

ka^{n'} ebɕégaⁿ. (Wíctĩ ma^{n'}zě uátiⁿ-da^{n'} uáwagíbɕa ɕéaɕě tá
 I hope. I too iron I hit it when I tell them I will

miñke.) (Pañ'ka ma^{n'}zěskă' tē 'iáçĕ ka^{n'}bĕa.) Hau. Íe wi^{n'},
 send. Ponka money the I speak I wish. ¶ Word one,
 about

ṭiga^{n'}ha, áji cĭ uwíbĕa tá miñke. Pañ'ka níkagáhi amá,
 O grand- dif. again I will tell you. Ponka chief the pl.
 father, ferent sub.,

3 ṭiga^{n'}ha, čéçu atíi tē. Kĭ úwaçakié gaⁿ géwaçágece: "Maja^{n'}
 O grand- here they (past And you talked and you said as follows Land
 father, came sign). to them to them:

uçágçiⁿ ča^{n'} ě'di çagçi^{n'} taité. Waṭígçita^{n'}i-gă. Ľí ṭiṭá-
 you sit in the there you (pl.) shall sit. Work for yourselves. House make
 place
 (ob.)

xai-gă," ecé tē. "Ľí çaxígçasaí tē ṭiṭáxai-gă. Ēgiçĕ
 for your- you (past House you cut for your- when make for your- At
 selves, said sign). selves with axes selves. length

6 wawéci níze taité," ecé tē. "Kĭ wanágçĕ cañ'ge wacka^{n'}ṭaṅga
 pay you shall receive, you (past And domestic ani- horse strong
 said sign). mal

wániⁿ-máce, ṭan'de çitúbai-gă. Ľan'de wégaⁿze wi^{n'} ma^{n'}zěskă
 you who have them, ground work it fine. Ground measure one money

na^{n'}ba íçičáwa taí," ecé tē. "Wégaⁿze gçéba níṭubĕ ṭi,
 two shall be reckoned for you (past Measure ten you work if,
 you, said sign). fine

9 gçéba-na^{n'}ba níze taí," ecé tē. Kĭ níkaci^{n'}ga miñké, čé
 twenty you shall receive, you (past And person I who am, this
 said sign).

miñké, ṭiga^{n'}ha, aⁿwa^{n'}cka^{n'}ṭaṅ'ga héga-máji. Cañ'ge jaⁿ na^{n'}ba
 I who am, O grand- I was strong I was very. Horse wood two
 father, (=span)

wábçiⁿ ádaⁿ aⁿwa^{n'}cka^{n'}ṭaṅ'ga héga-máji, ehé tē. Wĭ-na^{n'}
 I had them there- I was strong I was very, I said (past I alone
 fore sign).

12 pahañ'ga ṭi tē agçíctaⁿ, sí gçéba-na^{n'}ba kĭ ě'di dúbā uhá
 first house the I finished foot twenty and there four length
 std. ob. mine

tē, ugçádiⁿ tē agçi^{n'}-cádĕ. Hau. Ľan'de čaⁿ wégaⁿze agçi^{n'}-
 the, width the sixteen. ¶ Ground the measure six-
 part (ob.)

cádĕ wíqtcĭ cĭ aṭígçitúbĕ pahañ'ga. Kĭ içádiçai aká aⁿda^{n'}-
 teen I myself again I made it fine first. And agent the saw
 for myself sub.

15 bai tē qta^{n'}čĕ héga-báji, aⁿwa^{n'}sisíge, aí, waçítaⁿ údaⁿ, aí.
 me when he liked exceedingly, I was active, he said, work good, he
 me said,

Içádiçai aká íe wi^{n'} égiçā: "Little Warrior ṭi wi^{n'} čé-
 Agent the word one said to (me): Little Warrior house one you
 sub.

ckaxe taí. Níctaⁿ ṭi, ma^{n'}zěskă agçi^{n'} sātāⁿ níze te hă'," aí.
 make for shall. You fin- when, money fifteen you re- shall he
 him ish it ceive it said.

18 Ēgaⁿ cĭ íe wi^{n'} égiçā pí tē. "Maja^{n'} ča^{n'} wégaⁿze gçéba
 So again word one he said to I when. Land the measure ten
 (me) reach- ed there part (ob.)

çénitúbĕ te hă'," aí. Ga^{n'} dāxe geçā^{n'} cĭ bçíctaⁿ hă.
 you make please he And I made the things again I finished
 fine for him said. in the past

Ma^{n'}zěskă gčéba-na^{n'}ba cī a^{n'}‘īi. Kī cī‘ égičē íe wi^{n'} égičāⁿ
 Money twenty again he Ard again at word one he said to
 gave
 to me. length (me)

ičádičai aká: “Macdonald maja^{n'} wégaⁿze gčéba i^{n'}čéni-
 agent the sub.: Macdonald land measure ten you make

řúbě te hă’,” aí aká ičádičai aká. Ě‘di pí égaⁿ dăxe hă. 3
 fine for please . was saying agent the sub. There I as I made it .
 me reached

Bčíctaⁿ řī, cañ‘ge aká ujéča-báji ca^{n'}aká wacka^{n'}řaňgaí.
 I finished when, horse the col. were not weary then, but were strong.
 sub. would be so
 later

Cañ‘ge aká wacka^{n'}řaňga uctě‘-qti ga^{n'} wégaⁿze sātăⁿ wíqtci
 Horse the col. strong remained ex- as measure five I myself
 sub. ceedingly

ičářigčigčāⁿ ařídaxe. Hau, Iřígaⁿčai-ă! Agčī^{n'}-sātăⁿ bčíctaⁿ 6
 deciding for myself I made for Ho, O thou whom they Fifteen I finished
 myself. call grandfather!

ga^{n'} ě‘di pí égaⁿ ičádičai aká “Ma^{n'}zěskă tě‘ qáča gčéačě.
 as there I as agent the sub. Money the back to I have
 arrived ob. the start- sent back
 ing place

bčíctaⁿ-qti-ma^{n'},” aí. Paň‘ka aká ‘Macdonald aká cañ‘ge
 I have already finished, he Ponka the sub. Macdonald the sub. horse
 said.

wawéci ewéna-naⁿ-ma^{n'}. “Iřígaⁿčai aká ičádičai éčaⁿba 9
 pay I asked for them often. President the sub. agent he too

wawéci wéna-gă,” i^{n'}čīň‘ge-na^{n'}i. Kī cañ‘ge wačítaⁿawá-
 pay ask from them, he said to me often. And horse those that I caused

kičé-ma dúbā wi^{n'} ctěwa^{n'} gaskí i^{n'}t‘e, t‘éagičé, ádaⁿ năň‘de
 to work four one even mine nearly died from I killed my there- heart
 shortness of breath, own fore

i^{n'}čā-májī ca^{n'}caⁿ, ga^{n'} uwíbča a^{n'}bačé.
 I am sad always, so I tell you this day.

12

NOTES.

Lenuga-zi, or Yellow Buffalo-bull, was known in 1871 as řařaňga-najiⁿ jiňga, or Standing Buffalo, jr. See Contr. N. A. Ethn., Vol. VI, pt. ii, pp. 609, 613, 633, and 639. In the spring of 1889 Lenuga-zi came to Washington to assist the author in revising his Ponka linguistic material. The two letters dictated by this Indian are peculiar on account of the number of English words which have been adopted.

This text consists of the address made to Acting Commissioner Belt a few days after it was dictated in the original to the author.

103, 4-5, ubaqpačai t‘e-ma. They make the dead cattle “fall to the ground from the floor of the car.”

103, 6, ná. A peculiar use, as this word is generally an interjection, *fie! bosh! bother!*

103, 6. Waňgačīⁿ used where aňgačīⁿ would have been expected; so aňguiⁿčai might have been used instead of aňguaⁿwaňgičai (a peculiar

form of aṅguaṅgiçai), as there was only one agent addressed by the Indians.

103, 19. Wictĩ maⁿzě uatiⁿ-daⁿ, etc. Jenuga-zi's first plan omitted by his request from the translation sent to Mr. Belt. The next parenthetical remark was intended for the author alone.

104, 2. Pañka nikagahi ama . . . ꝑeꝑu atii tẽ. This refers to the visit of the delegation to Washington in December, 1880.

105, 9, ewena-naⁿ-man. Another use of the pl. for the sing. (ena-naⁿ-maⁿ).

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you to-day about two subjects. I have come to this place because my friend, Mr. Dorsey, sent for me to come and work with him (or, sent for me and promised to employ me). When I was at the railroad station at Ponca, Ind. T., just before I started hither, very many of the Ponkas followed me that far, and they said that I should have an interview with you. Said they, "When you reach Washington you shall speak to the President about one matter."

The cattle have been trespassing on our reservation from time to time, and that is hard for us to endure. We bought our present reservation for fifty thousand dollars, and it is ours. We sold to the railroad company the right of way through our reservation, consisting of a tract one hundred feet wide, for one thousand seven hundred dollars. Other white people, not railroad officials, when returning with the stock cars from Oklahoma, shove out the carcasses of the dead cattle upon the Ponka land. (They drag them here and there over a large extent of territory, leaving them to decay, and making all the land smell and covering it with bones, without giving us any damages. Besides this, cattle are brought to the reservation, where they are sold to different persons who take them away in various directions, going at random over our fields and pastures. Thus are our crops injured, and we can not cut hay.)

We begged the agent to help us about this, but he has done nothing. Therefore we Indians consulted together and said, "It is proper to tell this to the President and the Commissioner." So we collected among ourselves two hundred dollars to pay the traveling expenses of some of our men to and from Washington. But since it is difficult to see you without obtaining your consent, they said that I should tell you when I came, as I now have done. The money to pay the railroad fare is our own.

I hope that you will help us, and that you will allow at least two to come and speak about these matters.

The cattle are continually trespassing on our land, therefore all of our people wish to speak about it. We hope that our affairs may be rectified for us. . . . If you have something to say in reply, I hope

that you will decide to pity us, and that you will very soon telegraph to the Ponkas what you have to tell them. (I too will send a telegram in order to tell them.) (I wish to speak about the Ponka money.)

Grandfather, I will tell you about a different matter. Grandfather, the Ponka chiefs came hither. You had an interview with them, and you said to them: "You shall remain in the land where you dwell. Work for yourselves. Make houses for yourselves. Fell the trees and build your own houses. Subsequently you shall receive pay for so doing. And those of you who have strong horses should break the prairie. For this work you shall be paid at the rate of two dollars an acre. If you cultivate ten acres you shall receive twenty dollars."

And this person, I myself, Grandfather, was very strong. When I say that I was strong, I refer to my having at that time two span of horses. I was the first Ponka to finish his house; it was twenty-four feet long and sixteen feet wide.

I was the first one to cultivate the ground, and I broke sixteen acres. The agent saw me and he liked me. He said that I was active and the work was good. So the agent made a proposition to me: "Make a house for Little Warrior, and when you finish it you shall receive fifteen dollars." I did this, and he made another proposition: "Cultivate ten acres for him." I did as I had been told, and I received twenty dollars. Again the agent made a proposition to me: "Cultivate ten acres for Macdonald." I went to the place and did as I had been requested. When I had finished my horses were not yet weary, as they were strong ones. As the horses had a great quantity of their strength left, I cultivated five additional acres without consulting the agent.

O Grandfather, I finished fifteen acres. Then I went to the agent, who said, "I have already sent the money back to Washington." After this I often asked Macdonald for pay for my horses, and he always replied, "Ask the President and agent for the pay." Now, one of my four work horses died from exhaustion; I killed my own horse in this way, therefore I have been sad ever since (because I have failed to get my pay), and so I tell it to you to-day.

LENUGA-ZI TO MACDONALD. MAY 16, 1889.

Liga^{n'}ha, wabágçeze tia^{n'}çakiçé çanⁿ bçízě. Ciñ'gajiñ'ga
O grandfather, letter you sent hither the I have re- Child
to me ob. ceived it.

wiwíŋa çañká nié çĩngě'-qti ecé úna, i^{n'}çě-qti-ma^{n'}. Kĩ
my the ones pain have none at you say you tell I am very glad. And
who all them,

pí tatě'di íe wi^{n'} égice: awáckaⁿ te, ecé, Iŋigaⁿçai çĩnkě'di. 3
when I was word one you said I do my best will, you Grandfather, at the st. ob.
about to start to (me): said,

Kĩ ádaⁿ níkaci^{n'}ga na^{n'}ba ꝑéꝑańka, Dási Frank éꝑaⁿba
And there-fore person two these, Dorsey Frank he too

wacka^{n'} hégaǵi juáwagꝑe. Hau. Iǵigaⁿꝑaí aké Commissioner
persevering exceed- I am with them. ¶ Grandfather the sub. Commissioner

3 aká uáwakié. Edádaⁿ Pań'ka maja^{n'} wéteqi geꝑa^{n'} uáwa-
the I talked with What Ponka land difficult for the objects I told to
sub. them (or they talked with us.) us in the past

gíbꝑa. Ca^{n'} waꝑáctaⁿbe níkagahí-ma ꝑídaⁿbe gaⁿꝑá-qti-a^{n'}i,
them. And you see them (?) the chiefs to see you they have a strong
desire,

ehé uáwagíbꝑa. Ca^{n'} íe áhigí-qti Iǵigaⁿꝑaí ꝑińké uákíe.
I said I told to them. And word very many Grandfather the st. ob. I talked
to him.

6 Caⁿ, maja^{n'} ꝑan'di ǵeskă ctĩ uwá'aⁿsi-na^{n'}i égaⁿ gě bꝑúga-qti
And, land in the cattle too they leap often as the pl. all
in. ob.

uáwagíbꝑa. Iǵigaⁿꝑaí aká Commissioner aká égiꝑa^{n'}i: Cagꝑé
I told to them. Grandfather the sub. Commissioner the sub. said it to I start
(me): back to you

tědíhi ǵĩ, níkaci^{n'}ga juágꝑe cakí tá mińke, Iǵigaⁿꝑaí jiń'ga
by the time man I with him I will reach there again Grandfather small
that where you are,

9 wi^{n'}. Ca^{n'} níkaci^{n'}ga-máce, wéꝑigꝑaⁿ gáxe gꝑi^{n'}i-gă, uꝑúdaⁿbe
one. And O ye people, plan making sit ye, considering

gꝑi^{n'}i-gă! Wéꝑigꝑa^{n'} uné gꝑi^{n'}i-gă! "Iǵigaⁿꝑaí jiń'ga cuhí
sit ye! Plan seeking sit ye! Grandfather small reaches
you

tědíhi ǵĩ, edádaⁿ wéteqi geꝑa^{n'} bꝑúgaqti uꝑéna taí," aí
by the time that, what hard for us the objects, all you tell to will, said
in the past, him

12 Commissioner aká. Ca^{n'} Commissioner aká níkaci^{n'}ga i^{n'}u-
Commissioner the sub. And Commissioner the sub. person very

da^{n'}qti-a^{n'}i, a^{n'}ꝑě-qtcí-a^{n'}i aⁿwań'kie-na^{n'}i. Ca^{n'} a^{n'}ba ánaqtcí
good to me, very gently talked to me regularly. And day about how

égaⁿ ǵĩ cí Commissioner ꝑińké'ꝑa bꝑé tá mińke, cí uákíe
many when again Commissioner to the st. ob. I will go, again I will

15 tá mińke. Ca^{n'} níkaci^{n'}ga ꝑéꝑiⁿ Dási iⁿwiń'ꝑaⁿ hégaǵi
talk to him. And person this mv. Dorsey helped me exceed-
ob. ingly

ega^{n'}, cí uꝑꝑě'qtcí ǵa^{n'}be tá mińke Iǵigaⁿꝑaí jiń'ga ꝑińké.
as, again very soon I will see him Grandfather small the st. ob.

Wabágꝑeze cuhí tědíhi ǵĩ, iꝑádiꝑaí ꝑińké da^{n'}be ékaⁿbꝑa.
Letter reaches you by the time that, agent the st. ob. to see it I wish for
him.

18 Ědíhi ǵĩ, wágazu uꝑá tai. Pań'ka bꝑúga ctĩ na'a^{n'} ewé-
In that event, straight he tell will. Ponka all too to hear it I wish
it

kaⁿbꝑa.
for them.

107, 1, wabagɕeze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabagɕeze" is the Omaha word.

108, 1. Dasi, instead of "Çasi," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasu."

108, 2. Commissioner, instead of "Iqigaⁿçai jiñga."

108, 2-3. Iḡigaⁿḡai ... aka uawakie: a seeming inconsistency, requiring a change to "Iḡigaⁿḡai ḡiñke, Commissioner ḡiñke, uawakie (*or*,

Grandfather	the st. ob.	Commissioner	the st. ob.	I talked them
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uakie)," or, "Iḡigaⁿḡai aka . . . aⁿwañ'kiai."
 I talked to Grandfather the he (or, they)
 to him, sub. talked to me.

108, 4, waḥáctaⁿbe, a case of “hapax legomenon.” The author has not yet found a verb, “wactaⁿ’be,” in the 3d sing.; but there is “wactaⁿ’be,” *you see them*, from wadaⁿ’be.

108, 7, egiḩaⁿⁱ. J̄enuga-zi does not quote the decision of the Commissioner, but he gives the substance of what he said, in the next sentence, followed by advice to the tribe.

O father-in-law, I have received your letter. I am very glad because you have told me that my children are in good health. When I was about to start to this place you made one request. You said that I ought to exert myself in behalf of the tribe when I reached Washington. For that reason I have been doing all in my power, and these two men, Frank La Flèche and Mr. Dorsey, have been aiding me. I have had an interview with the Commissioner of Indian Affairs. I told him about the troubles in the Ponka land. I also told him that the chiefs had a strong desire to visit him in Washington(?). In fact, I spoke a great many words to the Commissioner. I told him about all the trouble that had been given us by the cattle trespassing on our land. The Commissioner said what he would have done. When I start back to you I shall be accompanied by an inspector. O ye people, be making some plan before the arrival of the inspector. Be considering what shall be done. For the Commissioner says, "When the inspector reaches your land, you shall tell him about all of your difficulties." The Commissioner is a man with whom I am pleased, for he always talked very gently to me. After some days I will call again on the Commissioner, in order to talk with him once more before my departure. As this man, Mr. Dorsey, has been aiding me considerably, I shall see the Commissioner very soon. When this letter reaches you, I wish the agent to see it. In that event it will be told correctly. I also wish all the Ponkas to hear it.

GEORGE MILLER TO HIS WIFE. SEPTEMBER 27, 1889.

In^{n'}uda^{n'}-qti-ma^{n'}. Nié a^{n'}çiṅgě-qti-ma^{n'}. Ca^{n'} čicti égiĵa^{n'}i
(I find) it very good for me. Pain I have none at all. And you too you do so (pl.)

ka^{n'} ebčégaⁿ hă, wañ'gičě'-qti, čiádi ctěwa^{n'} čiĵínu ctěwa^{n'}
I hope all, your father even your elder brother even

3 éga^{n'}i ka^{n'} ebčégaⁿ. Pahan'ga atí tě'di égaⁿ waqi^{n'}ha wi^{n'}
they are so I hope. Before I came to this house when so paper one

cugčéwikičé. Waqi^{n'}ha ctěwa^{n'} tia^{n'}čakičáji. Ciñ'gajiñ'ga-ma
I sent back to you by some one. Paper even you have not sent hither to me. The children (pl. ob.)

a^{n'}ba ičáugčě'-qti awágisičě-naⁿ-ma^{n'}, awáginá'aⁿ ka^{n'}bča,
day throughout I am even thinking of them, I hear about them, I wish, my own, my own,

6 ca^{n'} e'a^{n'}i iⁿté. Ciñ'gajiñ'ga-ma é-i ga^{n'} uágaca^{n'} edádaⁿ
that is how they may be. The children (pl. ob.) they are the ones as I travel what

ctéctěwaⁿ uáwagikét'aⁿ ka^{n'} ebčégaⁿ ga^{n'} uágaca^{n'}. Cí čicti
soever I acquire for them, my own, I hope. as I travel. Again you too

e'a^{n'} ebčégaⁿ tě enégaⁿ ka^{n'} ebčégaⁿ. Ca^{n'} wia^{n'}bča pi tě číteqi
how I think it the you think it I hope. Now I left you I was the hard coming hither for you

9 tě ičápahaⁿ-qti-ma^{n'} ča^{n'}ja, caⁿ čé ie uwíbča gě síča-gă. Ca^{n'}
the I know it very well though, yet this word I tell you the remember. And pl. in. ob.

čiĵínu učíĵa^{n'}i tě năn'de iⁿči^{n'}uda^{n'}-qti pí ča^{n'}ja, i^{n'}tcaⁿ e'a^{n'}i
your elder brother he helped you when heart very good for mine I was coming hither though, now how he

éiⁿte iⁿwi^{n'}čana té. Ca^{n'} Uma^{n'}haⁿ-má ctī e'a^{n'}i éiⁿte awá-
may be you tell me please. And the Omaha (pl. ob.) too how they may be I hear

12 na'aⁿ ka^{n'}bča. Miⁿ čé cėna xī, ca^{n'} ma^{n'}zěškă sātăⁿ ctécte
about them I wish. Moon this enough when, at any rate money five about (?)

cugčéwikičé tá miñke. Wackaň'-gă hă'. Áwatégaⁿ údaⁿ
I send home to you will I who. Do your best ! In what manner good

etégaⁿ égaⁿ gáxe ga^{n'}ča-gă hă'. Wahába kě čisáji ctéctěwaⁿ
apt so to do desire thou ! Ears of corn the not pulled off even if ob.

15 e'a^{n'} čiṅgé. Kī ca^{n'} učíĵaⁿ čat'a^{n'} xī'ctě d'úba čisėwakičá-gă.
what is the matter there is none. And at any rate to help you have if some cause them to pull off.

Ča^{n'}ja čí wanítaⁿqtiä'ji ka^{n'}bčégaⁿ. Ciñ'gajiñ'ga-ma wáčagi-
Though you you do not work hard I hope. The children (pl. ob.) you attend to them,

kihíde ka^{n'} ebčégaⁿ. Wahába kě wéčiⁿwiⁿ júaji ctéctěwaⁿ,
your own, I hope. Ears of corn the to sell inferior notwithstanding,

^{ca^{n'}} ^{ga^{n'}} ^{číteqi} ^{xi}, ^{wéčiⁿ} ^{wiñ'-gă}. ^{Ma^{n'}} ^{zěškă} ^{čizé} ^{tě} ^{wasnin'de}
 still so it is hard if, sell it. Money to the delay
 for you take it
^{taté} ^{ebčégaⁿ} ^{hă}, ^{ádaⁿ} ^{wagáxe} ^{čizě'-qti-ă'jĩ-gă}. ^{Cañ'ge-má}
 will I think it there- on credit do not take much. The horses
 surely fore (pl. ob.)
^{ctĩ} ^{e'a^{n'}i} ^{éiⁿte}, ^{cañ'ge} ^{gčéje} ^{wahíčage} ^{ča^{n'}ctĩ} ^{e'a^{n'}} ^ă, ^{giní} 3
 too how they are, horse spotted lame formerly how is it ? recovered
^{da^{n'}ctea^{n'}} ^{e'a^{n'}} ^ă. ^{Cĩ} ^{číteqĩqti} ^{xi'ctě} ^{iⁿwi^{n'}ča} ^{íča-gă}.
 perhaps how is it ? Again you have a if to tell me send
 very hard hither.
 time

NOTES.

George Miller, or Aⁿčabi, of the Ictasanda gens of the Omaha, came to Washington in the autumn of 1889 to assist the author in verifying parts of his work. George's wife, Mary, is the daughter of the ex-interpreter, Louis Sanssouci.

111, 2-3. Cañge-ma cti e'aⁿi eiⁿte, supply awana'aⁿ kaⁿbča, *I wish to hear about them*, and let the next "cañge" begin a new sentence.

TRANSLATION.

It agrees very well with me here. I am in excellent health, and I hope that all of you, including your father and elder brother, are likewise in good health. I sent you a letter before I came to this place to work with Mr. Dorsey. But you have not sent me a single letter. Day after day I am constantly thinking about my children, and I wish to hear how they are. The sole reason for my coming to the East was my desire to acquire something for my children. And I hope that you think as I do on this subject. I knew full well when I came that if I left you you would have some trouble, but even if you do have trouble, remember these words of mine (*i. e.*, what I have said about acquiring something for our children). I started hither with a very light heart, as I knew of your brother's promise to help you. But I wish you to tell me whether he is doing anything now. I desire to hear also how the Omaha people are. At the end of this month I will send you at least five dollars. Exert yourself! Try to act in whatever way you think will be advantageous. Even though the corn should not be harvested, it will not matter! Yet, if you can get some persons to help you, let them harvest some of the corn. But, whether you succeed or fail to get any one, I hope that you yourself will not work very hard! I hope that you will attend to our children. If the corn should not bring a good price, do not hesitate to sell it, if you should find it difficult to get along. I think that there will be some delay in the payment of the annuity money, therefore do not get much on credit. I wish to hear how the horses are. How is the spotted horse which used to be lame? Has it recovered? Be sure to send me word if you have a very hard time.

GEORGE MILLER TO HIS WIFE. OCTOBER 7, 1889.

Waqi^{n'}ha ^{paⁿ} a^{n'}bačé bčízě hă. Caⁿ i^{n'}čě-qtí-ma^{n'} hă, ga^{n'}
 Paper the ob. to-day I have And I am very glad as
 taken it

winá'aⁿi tē. Ga^{n'} níaci^{n'}ga amá íai ctéctēwaⁿ, wána'a^{n'}jí-gă.
 I have heard from And people the pl. they notwithstanding do not listen to them.
 you (pl.) sub. have ing,
 spoken

3 Ciñ'gajĩn'ga ^{čaⁿká} wákihída-gă. Ēcti júga uxa^{n'}adíi hă,
 Children the ones attend to them. They body they are apart
 who too

gaⁿ ejaí gě ágikihíde taí; cĩ wícti júga uxa^{n'}adi bčĩ^{n'}.
 and their the pl. let them attend to again I too body apart I am.
 in. ob. their own;

Číadi, číĩnu, čija^{n'}čě ctĩ áwawáka-májĩ, wédajĩ-ma áwawáke,
 Your your elder your elder too I do not mean them, those who are I mean them,
 father, brother, sister, elsewhere (pl. ob.)

6 'ia^{n'}ča-bi ecé-ma. A^{n'}ba waqúbe áma tē'di ma^{n'}zěskă sātăⁿ
 that they those whom Day mysterious other on the money five
 talked about you said
 me (pl. ob.)

cugčéwikičé. Ni^{n'}dahaⁿ čizé ací, nížě xĩ, iⁿwi^{n'}č íča-gă.
 I sent home to you. Philip Stabler to take I asked you when, to tell me send
 it him to get it hither.

I^{n'}ča-májĩ héga-májĩ cañ'ge-ma čí wačákihíde ecé xĩ. Robert
 I was sad I-not a little the horses you you attended to you when. Robert
 (pl. ob.) them said

9 Mitchell uíča-gă hă: júčigče gčĩ^{n'} tai cañ'ge-ma wákihíde
 Mitchell tell it to him ! with you he sit will the horses he attend to
 (pl. ob.) them

té. Ínahi^{n'} xĩ, iⁿwi^{n'}ča íča-gă. Tom wahába čisé cí-gă.
 will. He agrees if, to tell me send Thomas ears of corn to pull employ
 hither. Baxter off him.

E'a^{n'} íxigčáwa ctéctēwa^{n'} ínahn'-gă. . . . Čĩ číuda^{n'}jĩ
 How he reckons him- notwithstanding be willing. Again not good for
 self you

12 xĩ'ctě, ga^{n'} wágazu iⁿwi^{n'}ča-gă. Ča^{n'}ja uqčě'qtcĩ cakí taté,
 if, so straight tell me. Though very soon I shall reach
 you again

égiče edádaⁿ ctě wi^{n'} abčĩ^{n'} cakí-majĩ té. Júgče gčĩ^{n'} číčĩn'ge
 beware what even one I have I do not reach lest. With to sit you have
 you again none

xĩ'ctě, číadi číha^{n'} da^{n'}ctě cénaⁿba júčigče gčĩ^{n'} etaí xĩ.
 if, your your too, per- those two with you to sit they ought.
 father mother haps

15 Jíha tē čĩⁿwiñ'-gă hă'. Miⁿ čé céna xĩ, ma^{n'}zěskă gčéba
 Tent- the buy it ! Moon this enough when, money ten
 skin

cugčéwikičé tá miñke. Áhigi cugčéačě ta tē' na^{n'}ape, égiče
 I send home to you will I who. Much I send home will the I fear it, beware

uqpáčě te. Xaxé-gíaⁿ eátaⁿ qáča kíi ă. Edádaⁿ éwaⁿ tē
 it gets lost lest. Flying Crow why back he has ? What caused the
 again reached home it

18 wágazu aná'aⁿ ka^{n'}bča. Cta^{n'}be xĩ, wai^{n'}baxu ágaji-gă.
 straight I hear it I wish. You see him if, to write to me command him.

Mi^{n'}jiŋga wakéga tẽ i^{n'}ɕa-májĩ ɕa^{n'}ja, giní tẽ údaⁿ hă.
 Girl sick the I was sad though, she has the good recovered .

Ciñ'gajiñ'ga-ma a^{n'}b-iɕáugɕě'qti awáginá'aⁿ ka^{n'}bɕa. Waqi^{n'}ha
 The children (pl. ob.) throughout the day I hear about I wish. Paper
 them, my own

ɕaⁿ tia^{n'}ɕakiɕájĩ ɣáci: eátaⁿ édaⁿ ebɕégaⁿ, ɣúahe-naⁿ-ma^{n'} hă. 3
 the you have not sent for a why ? (in so- I think, I am usually appre-
 hither to me long time: liloquy) hensive .

A^{n'}ba waqúbe g(ě) íɕawáqti ciñ'gajiñ'ga - ma awáginá'aⁿ
 Day mysterious the pl. each one the children (pl. ob.) I hear about
 in. ob. them, my own

ka^{n'}bɕa hă.
 I wish .

NOTES.

112, 2, iai. Some of the Omahas blamed George Miller for leaving his family in Nebraska while he came to assist the author. In this letter he reminds them of the importance of attending to their own affairs.

112, 6, 'iaⁿɕa-bi ece-ma, in apposition to wedajĩ-ma.

TRANSLATION.

I have received your letter to-day. I am very glad to hear from you. Notwithstanding the people talk about my absence, pay no attention to them. Attend to your children. These people have nothing to do with me, and they ought to attend to their own affairs; and I have nothing to do with them. I do not refer to your father, your brother, or your sister; I refer to other people, that is to those who, as you say, have been talking about me. Week before last I sent you five dollars. I requested Philip Stabler to get it. Send me word when you receive it. When you said that you had been attending to the horses, it made me very sad. Tell Robert Mitchell to stay at the house with you and take care of the horses. Send me word whether he is willing. Employ Thomas Baxter to harvest the corn. Agree to pay him whatever price he charges for his services. (Recorded in English, not in Omaha: I send a sample of the blue flannel cloth which is sold here. It is not as good as what you desire. If you like the sample let me know.) If you do not like it, tell me so. But if I return home to you very soon, there is no prospect of my bringing you even one thing. If you have no one to stay with you, your parents ought to be with you. Buy a tent-skin. At the end of this month I will send you ten dollars. I fear to send you much money, lest it should get lost. Why did Flying Crow return home? I wish to hear a true account of the cause. Should you see him, tell him to write to me about it. I was very sad on account of the sickness of my daughter, but now that she has recovered all is well. Throughout each day do I wish to hear about my children. You have not sent me a letter for a long time, and when I wonder what is the reason, I am apprehensive of some trouble at home. Every week do I wish to hear about my children.

GEORGE MILLER TO MARK CLEVELAND, PONCA, IND. T. OCTOBER
15, 1889.

A^{n'}bačé ie djúbaqtci wídxu tá miñke, kagéha. Uma^{n'}-
To-day word very few I write to will I who, O friend. Sea-
you

čínka čéčuádi wi^{n'}a^{n'}be te ebčéga^{n'}, ehé-de bčí'a. Čéčuádi
son at this I see you will I think, I said, but I have At this
failed.

3 I^{n'}iga^{n'}čai maja^{n'} čan'di atí hă. I^{n'}ta^{n'} mi^{n'} wi^{n'} ákiha^{n'} bčí^{n'}.
Grandfather land at the I have . Now moon one beyond I am
come

Ki Pañ'ka amá Uma^{n'}ha^{n'}-ma wáqe-gáxe-ma wi^{n'} Pañ'ka
And Ponka the pl. the Omaha (pl. ob.) those living as white one Ponka
sub.

maja^{n'} čan'di hí xī, gacíbe a^{n'}ča 'ičě híčai hă. Ki
land at the ar- when, outside to leave spoke was
rived him of it caused to reach there And

6 ca^{n'} ie tē aná'a^{n'} ča^{n'}ja, cubčě'-qti-ma^{n'} xījī, Čási aká i^{n'}ba^{n'}i
so word the I heard it though, I was going to you at when, Dorsey the he called
once sub. to me

éga^{n'} atí hă. Ča^{n'}ja ikáge wiwíja amá cačé 'ičai xī, pí hă.
as I came . Though his friend my own the pl. to go spoke when, I
hither sub. to you of it was coming
hither

Ki cučá-biam édega^{n'} ca^{n'} wi^{n'} úcka^{n'} júaji gáxai tē áda^{n'}
And it was said that but yet one deed wrong did the there-
they had gone to see you past fore
act

9 qáča wáči^{n'} akí-biamá, waqi^{n'}ha tian'kičai. Maja^{n'} ča^{n'} bčúga-
back having they reached paper was sent hither Land the all
again them home, they say, to me.

qti níkaci^{n'}ga ukéči^{n'} aň'gači^{n'} wáqe aňgáxe taň'gači^{n'} hă,
Indian we who move white we will act as we move
man

wáqěqti a^{n'}či^{n'}-báji ctéctěwa^{n'}, wáqe-ma wačíta^{n'}i tē eáwaga^{n'}i
real white we are not notwithstanding, the white they work the we are so
men men

12 tēdí-na^{n'} wéuda^{n'} a^{n'}ma^{n'}či^{n'} taíte. Ki ca^{n'} níkaci^{n'}ga ukéči^{n'}
only then good for us we shall walk. And yet Indian

aň'gači^{n'} ca^{n'} wi^{n'} aňxíja^{n'}baí tē'di ca^{n'} edáda^{n'} ctéctěwa^{n'}
we who yet one we see one an- when yet what soever
move other

aňxíxaxe étai. Wikáge amá waň'giče wáqe gáxai ča^{n'}ja, ca^{n'}
we ought to do for My friend the pl. all white they act though, yet
one another sub. man

15 ukít'ě-ma wi^{n'} da^{n'}bai tē'di edáda^{n'} giáxe ga^{n'}čai xī giáxe-
the nations one they see when what to do for they wish when they usu-
(pl. ob.) him him him ally do

na^{n'}i. Ca^{n'} e'a^{n'} ni^{n'} xī', winá'a^{n'} ka^{n'}bča. Ca^{n'} Lenúga-zí ctī,
it for And how you if, I hear from I wish. And Lenuga-zi too,
him. are you

aná'a^{n'} ka^{n'}bča. Céna uwíbča.
I hear I wish. Enough I tell you.
about him

NOTES.

114, 2, ehe-de, in full, ehe ede.

114, 8, cuṣa-biam edegaⁿ, in full, cuṣabiamama edegaⁿ.

TRANSLATION.

O friend, I will write to you to-day about a very few matters. I said that I thought that I would visit you this year, but I have failed, as I have come to this place near Washington. I have been (here) now over one month. Prior to my coming, word was brought to the Omaha land that when the Omahas who belong to the citizens' party reached the Ponka land, the Ponkas threatened to keep one of the visitors outside of their territory. As soon as I heard the news I was going at once to see you, but Mr. Dorsey summoned me, and I came to this place. I started hither just as my friends spoke of going to visit you. Word has been sent hither to me that it was reported that they had gone to see you, but one of their party had done something wrong, which caused the whole party to return home. We Indians in all parts of the country will become citizens: although we are not white people by birth, we know that only when we imitate the white men in working can we hope to prosper continually. When we Indians meet, we ought to do something for one another. Though all my friends among the Omahas belong to the citizens' party, when they see a man of another tribe they generally do for him what they wish to do. I wish to hear from you how you are. I also wish to hear about Yellow Buffalo. I have told you enough.

GEORGE MILLER TO HIS WIFE. OCTOBER 18, 1889.

Ca^{n'} waqi^{n'}ha ṣaⁿ bṣízě hă, ha^{n'}ega^{n'}tceádi. In[']ṣěqti-ma^{n'} hă,
 And paper the I took it this morning (past time). I am very glad .
 nié ṣiṣiñ'gai ṣi. Wícti nia^{n'}ṣiñgě'-qti-ma^{n'} hă. Ciñ'gajiñ'ga
 pain you have if. I too I have no pain whatever . Children
 none
 ṣaṅká wi^{n'} sabáji nié t'a^{n'} ṣi, píäji ṣi, ma^{n'}zě kě uti^{n'} íṣa-gă. 3
 the ones one suddenly pain has if, bad if, metal the lg. hit- send
 who ob. ting hither.
 Céṣuádi tíṣa-gă. Aⁿb'-iṣáugṣe ě'di atí-naⁿ-ma^{n'}, una^{n'}ctaⁿ
 To this place send Every day here I usually come, stopping place
 hither.
 tē'di. Ṙási aká ě'di gṣi^{n'}i hă. Iṣáugṣě'qti dāze hí tē'di
 to the. Dorsey the there he sits . Every (time) after- ar- when
 sub. noon rives
 Iṭígaⁿṣaí ṭii ṣaⁿṭá agṣé-naⁿ-ma^{n'}. Ca^{n'} égaⁿ-qti-ä'ji ṣa^{n'}ja, 6
 Grandfather to the village I usually go back. And not just so though,
 sabé égipe hă. Wícti ciñ'gajiñ'ga-ma aⁿb'-iṣáugṣě'qti awá-
 as a I said it . I too the children (pl. ob.) every day I re-
 precau- member
 tion

- gisíčě. Ca^{n'} Wallace aná'aⁿ-mají'-qti-ma^{n'}, ca^{n'} ě'ja bčé tatě'
 them, my And Wallace I have not heard at all from him, yet thither I go shall
 own.
- ctī ičápahaⁿ-mají. Céja nañkáce, aⁿb'-ičáugče wisíčai. Ca^{n'}
 too I do not know. Yonder ye who are st., every day I think of And
 where you are you (pl.).
- 3 i^{n'}čě-qti-ma^{n'} hă, čiqínu učíjaⁿ tě. Cañ'ge mi^{n'}ga ta^{n'}, Nelly,
 I am very glad . your elder helped the Horse female ani- the Nelly,
 brother you (=as) mal std. ob.,
- wačítan̄kičájī-gă, qčá ecé iⁿwi^{n'}čana. Ca^{n'} wackañ'-gă ha'.
 do not cause her to work, lean you you told me. Still, persevere !
 said
- Údaⁿ etégaⁿ gáxe ga^{n'}ča-gă. Ciñ'gajiñ'ga-ma wákihída-gă.
 Good apt to do desire the children (pl. ob.) attend to them.
- 6 Kī Nugá-jīñ'ga wahába čisé učíjaⁿ, ecé, bčáhaⁿ. Uíča-gă.
 And Nuga-jīnga ears of corn to pull helped you I thank Tell it to
 you, said, him. him.
- Wahába ují čīngé hă. Lí ugčī^{n'} kě wahába ujíkičá-gă,
 Ears of corn to put there is . House to sit in the ears of corn cause him to
 them in none lg. ob. fill it,
- ča^{n'} úhaⁿ ří, wiⁿa^{n'}wa ctécte. Ca^{n'} čí áwatégaⁿ údaⁿ enégaⁿ,
 and boiling house, which one soever. And you how good you think,
- 9 égaⁿ gáxa-gă. Ma^{n'}zěskă cugčéwikičé tá miñke, mi^{n'} čé
 so do. Money I send home to you will I who, moon this
- céna tēdíhi ří. Waqī^{n'}ha sábě cka^{n'}na ří, ájī uáne tá miñke.
 enough by that time. Paper (or cloth) black you wish if, an- I seek will I who.
 other
- Údaⁿbe tě i^{n'}ju-májī. Áze čé ě'di akí ří, ána gáxai tě
 Sight (or the I am dissatis- After- this there I reach when, how they the
 sample) fied with noon again much make
- 12 ičámaxe tá miñke. Céna uwíbča hă, čé. Cī ájī wi^{n'} íwi-
 I ask a ques- will I who. Enough I have told . this. Again an- one I ask
 tion you
- máxe té. Sasú hiⁿskă' ídičáge čéckaxe te, ehé, pí-májī
 a ques- will. Frank bead belt you make for shall, I said, I had not
 tion him come
- tě'di. Kī Sasú aká aⁿb'-ičáugčě'-qti, na'a^{n'} ga^{n'}čai. Kī
 when. And Frank the every day, to hear wishes. And
 sub. about it
- 15 wíctī úiñgazan'de wi^{n'} ia^{n'}čakičé te, ehé. Kī wí ka^{n'}bča
 I too woman's necklace one you send to me will, I said. And I I desire it
- kě' ní'a ří, gáxajī-gă. Kī Sasú čéckaxe kaⁿbčégaⁿ, cagčá-
 the you if, do not make it. And Frank you make it I hope, I do not
 lg. ob. fail for him start
- májī tě'di tíčačě kaⁿbčégaⁿ. Céna wíđaxu hă. John íagi-
 home when you send I hope. Enough I write to John I kiss
 to you it hither you him,
- 18 kígče cúčeáčě. Čiřa^{n'} wa'újiñgá-qti čīnké ímaxá-gă. Iha^{n'}
 my own I send it to Your very old woman the one ask her a ques- Her
 you. grandmother who tion. mother
- kě edádaⁿ ijáje ačī^{n'} éiⁿte.
 the what her she had per-
 recl. name haps?
 ob.

NOTES.

115, 2, *niaⁿçiĩngě qti-maⁿ*, in full, *nie aⁿçiĩnge-qti-maⁿ*, as in 110, 1, and 118, 2.

115, 4. *Çeçuadi*, *i. e.*, Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. *Ceça naĩkace*. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, *çitinu* (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18-19. *Ihaⁿ kě* is used because the old woman's mother's body was laid in the grave years ago, and is regarded as still reclining.

TRANSLATION.

I received the letter early this morning, before I left the city. I am very glad to learn that you are well. I too am very well. Should one of the children be taken ill suddenly, and the illness be serious, telegraph to me at this place. I come every day to the railroad station here. Mr. Dorsey dwells there. Every afternoon I return to Washington. I have said this merely as a precaution. I think about our children every day. I have not heard at all from Wallace, nor do I know whether I shall go to visit him (at Carlisle). O ye who are there at home, I think of you every day. I am very glad that your brother (Frank Sanssouci) has helped you. You have told me that the mare Nelly is lean; therefore do not allow any one to work her. Still, persevere! Desire to do what is apt to be good. Attend to the children. You say that Young Bull aided you in harvesting the corn. Tell him that I thank him. There is no granary. So fill the sitting-room with corn. Or, you can, if you choose, put it in the kitchen. Do whatever you think is right. At the end of this month I will send you money. If you still desire black cloth, I will seek for another kind. I am dissatisfied with the appearance of the sample which I sent you. When I return to the city this afternoon, I will ask how much they charge for it. I have told you enough about this, and now I will ask you about another matter. Before I started from home, I said that you would make a beaded belt for Frank La Flèche. Frank has been wishing to hear of its coming every day. I also said that you would send me a woman's necklace. If you can not finish what I desire because you have no time, do not undertake it. But I hope that you will make the belt for Frank, sending it hither before I start for home. I have written enough to you. I send a kiss to John. Ask your grandmother, I mean the elder one, what was the name of her mother.

GEORGE MILLER TO FRANK SANSSOUCI. OCTOBER 19, 1889.

Ḷaha^{n'}ha, a^{n'}bačé íe djúbaqtci wíḑaxu tá miñke. Ca^{n'}
 O brother-in-law to-day word very few I write to you will I who. And

nié a^{n'}čĩñ'gě qti-ma^{n'} Ca^{n'} číctĩ égiĵa^{n'}i ka^{n'}bčéga^{n'}, ĵíuĵi číĵa,
 pain I have none at all. And you too you do so I hope, house- your, hold

3 číádi ctĩ. Ḷaha^{n'}ha, i^{n'}čě-qti-ma^{n'}, číĵañ'ge učéĵa^{n'} é i^{n'}wi^{n'}ča
 your too. O brother-in-law, I am very glad, your sister you that to tell me
 father helped her

tíče, ca^{n'} wíbčaha^{n'}, ĵaha^{n'}ha. Edáda^{n'} íuča, ĵaha^{n'}ha, uwíbča
 has yet I thank you, O brother-in-law. What news, O brother-in-law, I tell you
 sent hither,

ta tě' čĩñgé. Ca^{n'} wíbčaha^{n'} tě-na^{n'}. A^{n'}b'-ičáugčě'-qti gacíbaĵa
 will the there is none. Yet I thank you only the. Every day to the outside

6 pí-na^{n'}-ma^{n'}, Čási eĵíi tě'di pí-na^{n'}-ma^{n'}. Ḷáze tě'di Iĵiga^{n'}čai
 I usually come hither, Dorsey his to the I usually come hither. After-noon when Grandfather

ta^{n'}wa^{n'}gča^{n'} čan'di akí-na^{n'}-ma^{n'}. Céna, ĵaha^{n'}ha, íe kě wí-
 town to the place I usually reach there again. Enough, O brother-in-law, word the I

ḑaxu. Ca^{n'} íuča dáda^{n'} ctéctěwa^{n'} ani^{n'} ĵĩ, i^{n'}wi^{n'}ča íča-gă.
 write to you. And news what soever you have if, to tell me send hither

9 Ḷaha^{n'}ha, wawíci tá miñke ĥă'. Ca^{n'} éga^{n'}qti i^{n'}čéckaxe
 O brother-in-law, I will ask you to do something. And just so you do for me

ka^{n'}bčéga^{n'}. Ḷaĵa^{n'}ha-ui^{n'} ímaxá-gă. Uma^{n'}čĩñka wi^{n'}a^{n'}wa
 I hope. Deer-sinew ear-ring ask him a question. Year which

tě'di wanáce hí éi^{n'}te, baxú te ĥă'. Wanáce hí tě'di,
 in the soldier he perhaps, let him write it. Soldier he when, went to

12 wanáce dáda^{n'}-madi uíhe éi^{n'}te; Dakota City ta^{n'}wa^{n'}gča^{n'}
 soldier to what ones he joined perhaps; Dakota City town

čan'di gčĩ^{n'}i tě'di wanáce nuda^{n'}hañga čĩñké ctĩ iĵáje tě;
 at the place they sat when soldier war captain the one too his the; who name

kĩ Múda wakéga tě'di wáqe wazéčě čĩñké edáda^{n'} iĵáje
 and Muda sick when white man doctor the one who what his name

15 ačĩ^{n'}i tě éctĩ ičápaha^{n'} ka^{n'}bča. Uma^{n'}čĩñka dáda^{n'} tě'di t'é
 he had the that too I know I wish. Year what when he died

i^{n'}te, Múda, éctĩ baxú te ĥă', ca^{n'} mi^{n'} dáda^{n'} tě'di t'é i^{n'}te.
 per-haps, Muda, that too let him write it. and moon what when he per-died haps.

Múda úcka^{n'} eĵá kě pahañ'ga e'a^{n'} íbaha^{n'} kě baxú te ĥă'.
 Muda deed his the before how he knew the let him write it

18 Kĩ cĩ úcka^{n'} Ḷaĵa^{n'}ha-ui^{n'} eĵá kě cĩ uĵa^{n'}ha baxú te ĥă'.
 And again deed Deer-sinew ear-ring his the again apart let him write it

Égiçe ikičibčaⁿ gáxe. té. Běi'a tá miñke ča^{n'}ja, ca^{n'} qí ma^{n'}te
 Beware mixed he lest. I shall fail though, yet house inside
 make it

ičámaxe ě'di bčé ka^{n'}bča. Waqi^{n'}ha íčě xĩ, čéču tíčě te hă'.
 I ask a ques- thither I go I-wish. Paper is sent if, here let it be .
 tion sent

Ca^{n'}, ɬaha^{n'}ha, wágazúqti uíča-gă. Éga^{n'}qti gáxe ka^{n'}bčéga^{n'}. 3
 And, O brother-in- very straight tell it to Just so he I hope.
 law, him. makes it

Céna.
 Enough.

NOTES.

Frank Sanssouci is the brother of Mary, the wife of George Miller.

118, 3, čiadí, Louis Sanssouci, the ex-interpreter.

118, 3, čiañge, Mary Miller.

118, 10. ɬaxa^{n'}ha ui^{n'}, a nickname of George Martin, an Omaha. Muda, a kinsman of George Martin, known as Muda Martin. He enlisted in the U. S. Army during the late civil war, and died from rupture caused by lifting heavy logs, while aiding in the building of military quarters at Dakota City, Nebr. His aged sister wished to apply for a pension in 1889, but the necessary papers had been lost. George Martin, who had been in the same company with Muda, had his discharge and other papers stolen from him.

119, 1. Běi'a ta miñke, etc. Here George Miller referred to his making a personal inquiry at the Pension Office, Washington, D. C.

TRANSLATION.

Brother-in-law, I will write you a few lines to-day. I am very well. I hope that you, your household, and your father are in good health. Brother-in-law, I am delighted to learn from a letter which your sister has sent me that you have been aiding her. I thank you for it. I have no news to tell you; all that I can do now is to express my thanks to you. Every day I come to this place outside of Washington, to the house where Mr. Dorsey dwells. And in the afternoon I return to Washington. Brother-in-law, I have written you enough. Should you have news of any sort, send and tell me. Brother-in-law, I wish you to do something, and I hope that you will do just as I say. Question George Martin. Let him write in what year he enlisted as a soldier. In what regiment was he (a Kansas or a Nebraska regiment)? What was the name of his captain when the soldiers had a camp at Dakota City? I also wish to know the name of the white doctor who attended Muda Martin when he was sick. In what year did Muda die, and what was the month and day? Let George write this too. But let him write first what he knows about Muda's affairs. And then let George write on a separate paper about his own affairs. He must be careful not to confound the two. I wish to go to the Pension Office and make inquiries about these things, even if I fail to accomplish anything. When he sends a letter, let him send it hither (*i. e.*, to Takoma Park P. O., D. C.). Brother in-law, tell him exactly what is needed. I hope that he will act accordingly.

GEORGE MILLER TO HIS WIFE. NOVEMBER 1, 1889.

- Wabágçeze ^{Letter} ^{the} ^{I took it} [.] ^{yesterday} ^{beyond} ^{when.} ^{And}
^{iⁿ'} ^{Caⁿ'} ^{ma^ji} ^h ^{éga} ^{ma^ji} ^{ie} ^{iⁿwiⁿ'} ^{çana} ^{kě'.} ^{Caⁿ'} ^{wackaⁿ'-gă.}
 I am sad I am very word you told to me the. Yet persevere.
- 3 Maⁿ'zěskă ^{Money} ^{ten} ^{I send home to you.} ^{Twenty} ^{I send to you} ^I
^b ^ç ^é ^{degaⁿ} ^{uqpáçě} ^{içáxuhé} ^{hă.} ^{Miⁿ'} ^{çé} ^c ^{éna} ^{xĩ,} ^{cagçé} ^{tá}
 wished, but it gets lost I apprehend . Moon this enough when, I will start home
- miñke. ^{Aⁿ'ba} ^{cakí} ^{ta} ^{tě'} ^{uwíbça} ^{tá} ^{miñke,} ^{wabágçeze}
 to you. Day I will reach the I will tell you, letter
 you again
- 6 íçanⁿ'baⁿ' ^{wí} ^{daxe} ^{xĩ.} ^{Caⁿ'} ^{çi} ^{ĩnu} ^{éskana} ^{aⁿ'ba} ^{cakí} ^{ma^ji} ^{tě'}
 a second I make to when. And your-elder oh that day I do not reach the
 time you brother you again
- cetanⁿ' ^á ^{çikihíde} ^{te,} ^{bçáhaⁿ.} ^{Uíça} ^{-gă.} ^{Maⁿ'zěskă} ^{çiⁿ} ^{bçí'a-}
 so far he watches will, I pray him. Tell him. Money the col. I will
 over you ob. alto-
- qti-maⁿ' ^{tá} ^{miñke.} ^{Kĩ} ^{cí'} ^á ^{kihíde} ^{çi} ^{çin'ge,} ^{ecé} ^{-gaⁿ} ^{éwaⁿ}
 gether fail to acquire. And again to attend you have no you said, it is the
 to one, as cause
- 9 gaⁿ' ^{uqçé'} ^{qti} ^{cagçé} ^{tá} ^{miñke.} ^{Wíctĩ} ^{wisíçai} ^{tě} ^{aⁿ'ba} ^{içáugçe,}
 as very soon I will start home to you. I too I remem- the every day,
 bered you
- iⁿ'çanⁿ'ma^ji ^{hă.} ^{Çíadi} ^{uíça} ^{-gă} ^{há,} ^{wabájiⁿ'aⁿ'çě} ^{tě} ^{cetanⁿ'} ^{agçí-}
 I have been sad . Your tell him ! he caused me to the so far she has
 father bring a message not
- bajĩ. ^{December} ^{tě'di} ^{agçí} ^{'íçé,} ^{waqiⁿ'ha} ^{gçíçai,} ^{caⁿ,} ^{iaⁿ'be}
 come December when to come she paper she has yet, I see her
 back. back prom-ises, sent back,
- 12 daⁿ'ctě-maⁿ' ^{xĩ,} ^{iaⁿ'ba} ^{-ma^ji} ^{daⁿ'ctě,} ^{cagçé} ^{tá} ^{miñke,} ^{ebçé-}
 I may if, I do not see her perhaps, I will start home to you, I
- gaⁿ. ^{Maⁿ'ciháçiⁿ} ^é ^{áwake.} ^{Sasú} ^{aká} ^é ^{te} ^{wiúakié} ^{hă,}
 think. The one (eagle) her I mean her. Frank the that the I spoke to
 mv. on high sub. him (?) about it
- iⁿ'c'áge ^{ie} ^{eçá} ^{tě,} ^{gaⁿ'} ^{Maⁿ'ciháçiⁿ} ^{uíça} ^{'íçai,} ^{iaⁿ'ba} ^{-ma^ji}
 old man word his the ob., and The one (eagle) to tell he I do not see her
 mv. on high her prom-ised
- 15 cagçé ^{xĩ.} ^{Çéaká} ^{Çási} ^{aká} ^{éctĩ} ^{gaⁿ'} ^{gahí} ^{iaí} ^{tědíhi} ^{xĩ,} ^{ě'di}
 I start if. This one Dorsey the he too at any they speak by the when, there
 home sub. / rate in council time that
- uíhe ^{'íçé,} ^{ígaskaⁿ'çě} ^{'íçai.} ^{Gaⁿ'} ^{wábçahaⁿ,} ^{"Kagéha,} ^{uíçanⁿ'-gă}
 to join has to make an at- he has And I entreated him, O friend, help him
 prom-tempt he has prom-ised
- iⁿ'c'áge ^{çi} ^{ñké.} ^{Caⁿ'} ^{ní'a} ^{ctéctěwaⁿ'} ^{caⁿ'} ^{éskana} ^{uçéçanⁿ} ^{kaⁿ-}
 old man the st. ob. And you fail even if, yet oh that you aid I
 him
- 18 bçégaⁿ," ^{ehé} ^{hă.} ^{Gaⁿ'} ^{gátě} ^{éçadá-gă,} ^{waqiⁿ'ha} ^{gáçanⁿ.} ^{Cakí}
 I hope, I said . And that read to him, paper that I reach
 (subject) (writing). you again
- tědíhi ^{xĩ,} ^{pí} ^{uébça} ^{tá} ^{miñke.}
 by the when, anew I will tell it to him.
 time that

NOTES.

120, 7-8, bɛi'a-qtí-maⁿ ta miñke. George expected to remain with the author a month or two longer, so that he might earn more money. As he had to return home so soon, his salary amounted to very little after he had paid his board and traveling expenses. His wife had written that she was alone, with no one to protect her and the children.

120, 10, wabajiⁿaⁿɕě tě cetaⁿ agɕi-bajĩ, literally, "What message he caused me to bear, she has not yet returned": probably intended for

"Wabájiⁿaⁿ'ɕě tédegaⁿ', cetaⁿ' agɕí-bajĩ Maⁿ'ciháɕiⁿ amá."

He caused me to in the past, so far she has not Miss Fletcher the mv.
bear a message but, come back sub.

120, 13. Maⁿciháɕiⁿ, the name given to Miss Alice C. Fletcher by the Omahas. It is a name belonging to the Eagle sub-gens.

120, 13. Sasu aka, sub. of 'iɕai in the next line. Sasu ɕiñke understood is the indirect ob. of wiuakie.

120, 6, wabɕahaⁿ refers to George Miller's petition to the author.

TRANSLATION.

I received your letter day before yesterday. The words which you told me made me very sad. Persevere in spite of what has happened! I have sent you ten dollars. I wished to send you twenty, but I feared that it might get lost. I will return home at the end of this month. When I write to you again, I will tell you on what day to expect me. I hope and pray that your elder brother will look after you until my return. Tell him this. My effort to earn some money has been a total failure. On this account, as well as on account of your saying that you had no protector, I will start home very soon. I have thought of you every day, and I have been sad. Say to your father that I have not yet delivered his message, because (Miss Fletcher) has not yet returned to Washington. A letter has come in which she speaks of returning by December. I will return to you whether I see her or not. I refer to Miss Fletcher. I spoke to Frank La Flèche about your father's business, and he promised to tell Miss Fletcher about it, should I start home before her arrival. Mr. Dorsey has promised to join Miss Fletcher in trying to get what your father desires, after Congress shall have assembled. I entreated him, saying, "O friend, help the old man! Even if you fail, still I hope that you will aid him as far as you can." Read that to your father when you read the letter to him. And when I reach home I will tell it to him again.

GEORGE MILLER TO GEORGE MARTIN. NOVEMBER 1, 1889.

Kagéha, íe djúbaqtci a^{n'}bačé wíḍaxu. Mi^{n'} áma ké'di
O friend, word very few to-day I write to Moon other in the
you. one

Sasú waqi^{n'}ha cugčéakičé. Íe d'úba učíča tá-bi, ehé. Kí
Frank paper I sent home to him, Word some that he should tell I said. And
where you are. you,

3 pí ta-tě'di égaⁿ a^{n'}ča^{n'}wa^{n'}čákié gaⁿ íwimáxe. Wanáce wabá-
I was about just as you spoke to me about it so I question Soldier pa-
to come you.

gčeze číma^{n'}ča^{n'}-bi, ecé. Níkaci^{n'}ga wi^{n'} égaⁿ čita^{n'} gči^{n'} aká
per that it had been you said. Man one so to work sits the
stolen from you, sub.

wágazúqti učágča tíčačě tědíhi xī, waqi^{n'}ha ča^{n'} édaha té,
very straight you confess you send by the when, paper the I show it will,
hither time that to him

6 kí ájī wi^{n'} číčize tai. Uma^{n'}čínka dádaⁿ tě'di ca^{n'} ckáxai tě
and an- one he will get for Year what when you finished the
other you.

éctī baxú-gă, ga^{n'} ugčá-gă há, e'a^{n'} waqi^{n'}ha ča^{n'} úqpačě tě.
that write, and tell your own ! how paper the was lost the.
too affair

Waqi^{n'}ha ča^{n'} tíčačě tědíhi xī, wáqe čínké a'í tá miñke
Paper the you send by the when, white the st. ob. I will give it to him
hither time that man

9 waqi^{n'}ha ča^{n'}. Ma^{n'}zěškă čábčīⁿ úwawéci ga^{n'}čai, waqi^{n'}ha
paper the. Money three pay desires, paper

ájī číčizaí xī. Céna há, čičíča ké, gákě. Mi^{n'} čénaqtci
an- he gets if. Enough . your the, that lg. Moon only this
other for you ob.

čéčuádi anájiⁿ tá miñke. Íčačě xī, ma^{n'}zěškă čábčīⁿ íča-gă.
in this place I will stand. You send if, money three you send
hither hither.

12 A^{n'}ba ičáugčě waqi^{n'}ha ča^{n'} ubčíxide, éde tíčačájī. Nítaⁿ
Every day paper the I have looked but you have not You
for it sent it hither. work

cka^{n'}najī da^{n'}ctě-ja^{n'} éiⁿte. Čéna háci íwimáxe há. Wanáce
you do not you perhaps it may Only this last I question Soldier
wish be? you

dádaⁿ ě'dučéhe iⁿté ectī ugčá-gă. Hiram Chase waqi^{n'}ha
what you joined per- that tell of your Hiram Chase paper
haps too own.

15 gáxekičá-gă. Ca^{n'} Múda úckaⁿ ečá ké ícpahaⁿ ké ctī učá-gă.
cause him to make And Muda deed his the you know the too tell.
it.

NOTES.

George Martin, referred to in a former letter as Takaⁿha-uiⁿ.

122, 2. Sasu, Frank Sanssouci. In other letters from George Miller, Sasu refers to Frank La Flèche.

122, 4. Nikaciⁿga wiⁿ, a pension lawyer in Washington, sub. of "čičize tai."

TRANSLATION.

O friend, I write you a few lines to-day. Last month I sent a letter to Frank Sanssouci, requesting him to tell you something. I asked you in that letter that about which you spoke to me when I was about to start to Washington. You said then that your discharge from the Army (and other papers) were stolen from you. There is a man here whose business it is to attend to such matters; and if you will tell exactly what occurred, I will show him the letter, and he will obtain another (discharge or warrant) for you. Write in what year you left the Army, and tell how the paper got lost. When the letter reaches me I will show it to the white man. He desires three dollars as pay for his services, provided he obtains another paper for you. That is enough about your affairs. I will remain here only to the end of this month. When you send the letter, inclose three dollars. I have been looking for the letter from you every day, but you have not sent it. Can it be that you do not wish to press the matter? I ask you about this for the last time. Tell also in what regiment and company you enlisted. Get Hiram Chase to write the letter. Tell, too, what you know about the accident which caused the death of Muda Martin.

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NOTE.—Om.=Omaha. Ot.=Oto. P.=Ponka.

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